THE PRIEST

Vol. V APRIL, 1949 No. 4

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Currente Calamo

N. O. D. L.

BECAUSE of a reorganization in progress at the headquarters of our National Organization for Decent Literature, we regret that this month's notes are not available. We hope to resume the feature at an early date

C. B. Luce, Publisher

WE were happy to hear last month that Clare Boothe Luce is now part-owner and a director of Sheed & Ward. We can't help but feel that this additional outlet for her clear-thinking talent will bear abundant fruit for the Church wherever the English language finds a reading.

First Trappistines in U. S. A.

ON Saturday, March 19, at 5 p.m., Archbishop Cushing laid the cornerstone of what will be the first Trappistine convent in the United States. Situated at Wrentham, Massachusetts, the convent—St. Joseph's—is now almost finished. Ten American girls are in an Irish house of formation. A small group of them will take possession of their American home in early summer. The rest are to arrive in September.

Wrentham is only about ten miles from the Cistercian Monastery at Valley Falls, Rhode Island.

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Humbling Thought

IT is perhaps a good thing for an editor that in the process of writing he pretty well shrugs off consciousness of the thousands of readers looking over his shoulder. Otherwise he would likely be paralyzed. Imagine being called on to address a gathering of, say, 20,000 priests each month, with a generous sprinkling of Bishops and—who knows?—maybe even a Cardinal or two.

That's what we're up against every month. As we said, it's fortunate that like the radio speaker, we can't see our audience. But its size and attention are brought home to us every now and then by the enthusiastic response greeting any offer of help.

We have so far had something over 450 requests for that leaflet on the editors of **The Converted Catholic.** In our January issue we mentioned that we'd send one on request.

Father Ginder tells us that he has had 126 inquiries concerning his radio scripts, resulting from three announcements: a full-length feature in our May issue, a mention in the December issue, and another mention in the February issue. Still, that's a remarkable response considering the specialized nature of the "commodity."

Alma Savage reports 52 inquiries turned up by the item on her newly-started literary agency, carried in the February issue. This was helped, of course, by a concurrent announcement in **Our Sunday Visitor.**

And now Father Galvin, the Re-

THE PRIEST **APRIL, 1949** **VOL. 5, NO. 4**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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demptorist who sends out sermon notes to priests conducting the Perpetual Help Novena, tells us that within the six weeks following mention of his service, he had received 67 requests for a subscription.

"Taking into consideration the specialized item offered," he says, "and more important, the inertia to be overcome, to take up pen and write, then seal and stamp an envelope, I think you can be proud of the much much larger number that must read **The Priest** from cover to cover. Many (myself included) do not read a new magazine at once, but pick it up maybe four or five weeks later. This too is evident in the steady flow of requests for our **Postscript.** About one every day is the rate just now."

Wanted

BOOKS, doctrinal, apologetic, also Catholic novels suitable for converts. The chaplain at a state penitentiary is organizing a library. Address Rev. F. W. Eiseman, 2300 Elliston Place, Nashville, Tennessee.

Used Christmas cards, by Rev. A. R. Hyland, Catholic Chaplain, Clinton Prison, Dannemora, New York.

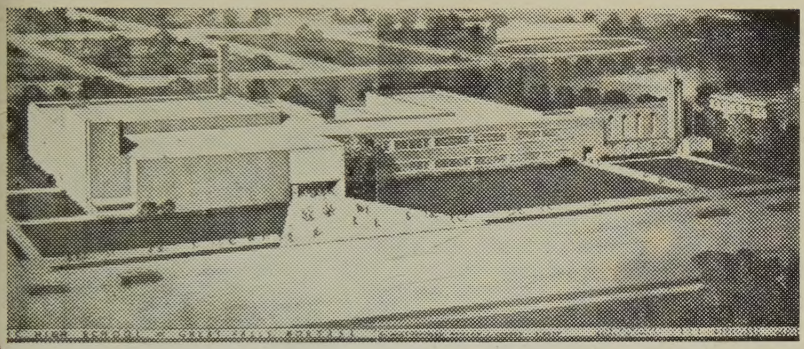
A Report

OUR readers will probably be interested in having a report on the effect of the editorial carried in this magazine last October, and which was republished, in part, in **Our Sunday Visitor.**

We are glad to inform you that

Continued on page 308

ANOTHER LAWSON ASSOCIATES SUCCESS



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TRIALS OF A TRANSLATOR

by Ronald Knox

This picture carries us back twenty years to the time when Monsignor Ronald Knox was one of the most brilliant of controversialists. He had written a book, *Broadcast Minds,* analyzing some of the radio prophets of that distant day. In the twenty years between he has grown mellower: in spiritual writing, and scripture translation he has laid aside controversy: the present generation has forgotten that he ever carried a punch.

Fr. Ronald Knox has a difference of opinion with some Broadcast Minds: Bertrand Russell, H. G. Wells, Gerald Heard and Julian Huxley. Mr. Monckton is out of sight.

But there is just a hint of the old Ronald Knox in *Trials of a Translator.* In a series of essays he explains his own theory of translation and the method he used in translating the Scriptures: and replies to some of the more notable criticisms. Many a classroom has seen the spectacle of a professor wiping the floor with Ronald Knox—in his absence. This book will suggest that he might be rather harder to handle in person.

But the main feel of the book is not controversial. It is a delightful series of glimpses into the mysteries of translation in general, and of the translation of Scripture in particular. Anyone who has Msgr. Knox's version of either New or Old Testament will be fascinated by *Trials of a Translator.* Ready early May. $2.00.

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by Robert Sencourt

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"We not only have a true picture of the great Apostle of the Gentiles but a remarkable insight into the world of his time. This volume will have an instant appeal to all who are at all interested in the formative days of the Church."—A. M. Fitzpatrick, S.T.D. in **The Catholic Universe Bulletin.** Illustrated. $5.00.

Will Get Good Reviews
(and probably a couple of furious ones):

THIS PERVERSE GENERATION

by Peter Michaels

"Unless the Lord build the house, they labor in vain that build it" warns the Psalmist. Quite so, says Peter Michaels, and since Christ is the architect of the universe nothing is properly ordered in any sphere unless it is done after careful study of the Divine blue-print. That goes for politics, education, economics, recreation—all the matter on which so much well meant planning is being done: so many foundations laid on shifting sand. This book comes out April 25th: if you send in your order now you will be sure of getting it on publication. The same is true of the book advertised on the opposite page. $2.75.

Early Sales Suggest that we were right about

THE PASSION OF THE INFANT CHRIST

by Caryll Houselander

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VOL. V APRIL, 1949 NO. 4

Editorial Comment

Forma facta gregis ex animo

THERE can be no doubt that our Holy Father, Pius XII, is by nature one of the most gifted men living in the world today. His genius as a linguist, for instance, almost baffles the ordinary person who is apt to preen himself if he is fluent in two languages other than his mother-tongue. At the Catholic Press Convention held at Rome in 1934, for instance, as Cardinal Secretary of State, he addressed the delegates in Latin, Italian, French, Spanish, Portugese, German, and English. He might have gone on in Greek, Hebrew, and Aramaic, had there been ears present to listen intelligently.

A typical *tour de force* occurred when, early in his pontificate, he addressed a group of Hungarian pilgrims in their own language. Unable to speak Hungarian, he had nevertheless mastered a prepared speech, memorizing it phonetically and delivering it just for the joy of pleasing these visitors from the plains of the Danube.

He is four times a doctor—the hard way, too—besides the eminent doctorate which is his in virtue of his sacred office. At the Pontifical University of the Roman Seminary, he was awarded doctorates in philosophy and Sacred Theology; a few years later, his post-graduate studies at the Apollinaris won him the degrees, *summa cum laude*, of doctor in canon and civil law.

It is remarkable that in a talk before the Pontifical Academy of Science in February, 1943, the Holy Father should have predicted the development of atomic energy, discussing at the same time the disintegration of uranium when bombarded by neutrons.

According to *The New York Times*, Sir Alexander Fleming, discoverer of penicillin, after a 20-minute audience with His Holiness, was "astonished" at

the Pope's knowledge of the discovery and its uses.

April 2, 1899

It is just fifty years ago this month, on April 2, Holy Saturday of that year, that Archbishop Cassetta, Vice-gerent of Rome and Patriarch of Antioch, ordained Eugenio Pacelli a priest. His First Mass was offered on Easter Sunday in the Borghese Chapel of the Basilica of St. Mary Major.

(This year, commemorating his ordination, the Roman clergy will celebrate a Eucharistic Day in the same chapel).

For two years following his ordination, Father Pacelli helped out at the Chiesa Nuova, administering the sacraments and catechizing the children. From the earliest days of his ministry, it is reported, he has been in the habit of spending two hours daily before the Blessed Sacrament. The exacting duties of the pontificate may have robbed him of this luxury, but those who attended the Eucharistic Congress at Buenos Aires saw Cardinal Pacelli kneel for two hours without interruption before the Blessed Sacrament as it was borne through the streets of that city; and at Budapest, his devotion showed itself under another form when, arriving in the city well after noon, His Eminence, the only one of his party still fasting, hurried immediately to a nearby church and began the celebration of Holy Mass.

Once, talking to a group of seminarians, he made this revealing remark:

"When I meet an ordinary man, I treat him with respect. He may be a saint. When I meet a priest, I see a man who ought to be a saint. But I wish to find out."

And a newspaper correspondent, appraising him with all the worldly canniness of his trade, wrote that "Eugenio Pacelli has the sublime greatness of a mortified, almost transparent body, which seems to serve only as the cover of his soul."

He always made a two-week retreat each year, and until his election to the Holy See, his vacations were spent in visiting at the family home near Oriano or tramping through the mountains of Northern Italy and Switzerland.

Always the Good Pastor

His first reaction to every situation is that of a priest, a pastor. During the late war, for instance, the air-raid siren may have sent others scrambling for shelter, but to the Holy Father it meant putting aside whatever was occupying him at the moment and commencing the prayers for the dying.

All his resources during that protracted calamity were directed toward the relief of the suffering: a million and a half francs for reconstruction in France; half a million francs to feed and clothe French prisoners

in the hands of the Germans; vast quantities of supplies to Athens; $50,000 toward the rebuilding of churches in England. One-third of the flour brought into Rome during the Nazi occupation was supplied by the Holy Father; his kitchens served hot soup to 200,000 people a day.

At Castel Gandolfo during the war he sheltered 15,000 people—mostly women and children. That's quite a large parish to crowd into one place—and to support!

Toward the end of the war, when things got really bad in Rome, he directed that no fuel should be burned in heating his apartment. There was coal enough, to be sure, but he preferred to suffer privation with his flock.

Our Holy Father has been described as a "cautious but persistent innovator." We have seen him authorize the new Common of Pontiffs and the new Psalter for the Breviary. He has given pastors the power of confirming those in danger of death. The celebration of Mass outside of the morning hours has become a commonplace, with its readjustment of regulations governing the Eucharistic fast. It is clearly his intention, in this our swift-moving age—and here he reminds us so much of the saintly Pius X—to keep wide open the channels of grace, to make them accessible in the maximum degree to all of his flock in whatever circumstances they may find themselves.

Our Prayer in His Behalf

Certainly the Holy Ghost has provided us a shepherd, *forma facta gregis ex animo*: an exemplar in his abilities, his stamina, his dedication to duty, but above all, in his priestly piety and in his devotion to the Blessed Eucharist.

Joining our hearts and voices in this month's celebration of his priestly Golden Jubliee, we pray for our Holy Father length of days and the final achievement of the glorious reward that awaits every good and faithful servant of our Master.

—R. G.

What Is Truth?

Recently a survey was conducted to find out what fifty of Chicago's Congregational ministers believed in regard to Christian teachings. The following was the result:

Two did not believe that Christ lived. Twelve thought the Crucifixion a 'noble example.' Eight denied original sin. Thirty conceded there was a 'tendency toward evil in human beings.' Seven disbelieved the Resurrection. Twenty-five admitted Christ as a 'necessary mediator between God and men.' The Bible was authoritative in matters of faith to eight, was a guide to forty-two. Thirty-five decided the church was indispensable. Thirteen rated 'it helpful.'—**North Carolina Catholic.**

The Proper Approach To Inquirers

by

A Priest who has dealt with hundreds

DURING his many years' experience with converts, the writer has arrived at these conclusions:

1—The little Catechism, which is ordinarily used in instructing non-Catholics, must be supplemented whether by other reading matter designed to correct the mentality created by the individual's particular up-bringing, or by the priest's observations. This is because

2—All non-Catholics are not Protestants and most of them are not even familiar with the ABC's of religion. Seventy millions of Americans are not Protestants any more than they are Catholics; they are chiefly indifferentists who, believing that all religions are *human*, logically conclude that none of them can be necessary. The approach to the latter should not be the same as to the Bible Protestant who, presumably, believes in a personal God, the Trinity, the Incarnation, the Redemption, and therefore has much in common with Catholics.

3—The former group needs proof that God actually did come down from Heaven to teach a very definite "way of salvation." This accepted, the way is prepared for the acceptance of His religion as divine and supernatural, and its placement in a different category from that to which all the several hundred religious organizations founded by men belong. The conviction will at once reject the idea that "one religion is as good as another."

After the inquirer will have agreed on that, then

4—The Catholic Church should be presented in its essentially different nature, namely, as a divine *organism* as distinguished from a religious *organization.* While any human being may recruit people for the formation of an *organization* designed to foster religious objectives, no one but God can be the Author of a living organism of any sort. The inquirer will be half-converted when he will have become convinced that the Catholic Church is an organism whose body was created by the Son of God in person during the last three years He spent in this world, and whose soul was infused into this body, in accordance with a promise made by Him ten days after His return to Heaven. This concept makes that one Church entirely different in its nature, makes it a living Teacher, a reservoir of grace, a dispenser of supernatural things needed by every individual who would lead a supernatural life and attain supernatural glory in the world to come.

After the inquirer will have

accepted the idea of a divine Church, divinely guided and protected, he will need no proof that this Church could not fall into error and mislead the human race which it was designed to steer towards its ultimate end. If proof were needed, it may be found in the New Testament abundantly. St. Paul (I Tim. III, 13) calls this Church "the Church of the living God, the pillar and ground of truth"; Christ had promised to remain with it "all the days even unto the end of the world" (Matt. XXVIII, 20); and to send to it "the spirit of truth to dwell with it forever" (John XIV, 17). He had promised that "the gates of hell would never prevail against it" (Matt. XVI, 18); He had declared that people "shall know the truth" (John VIII, 32).

If the divine Church could not have fallen into error, no "reformation" of its doctrine, of its nature and character could possibly have taken place. For the reformation of men's morals, new religions were not needed, because being human they could not possibly do the work half as well as the divine religion with all the supernatural power of the Holy Spirit within it and behind it.

No Private-Judgment Way

If there be a "God's way," then whether that way appeals to an individual or not, it remains *His* way and, therefore, there is no room for "private judgment" either in the determination of the way to heaven or in the interpretation of God's words as reported in Holy Scripture.

There is a "Constitution"-method of instructing a person on the American way of life, of decreeing his duties, of upholding his rights, and the Constitution-way remains whether "private judgment" agrees with it or not. The Constitution is interpreted not by everyone who would like to read his own ideas into it, but by a Supreme Court whose decisions are final and, for all practical purposes, infallible.

How are people instructed in the truths of science? Certainly not by the individual making a personal investigation to see whether the scientific conclusions can be accepted by him. He does not, for instance, try to measure the distance between the earth and the sun, nor to measure the bulk of the sun, nor to ascertain whether it is true that light travels at the rate of 186,000 miles a second. He accepts scientific knowledge as practically all other knowledge in the elementary and high schools, in colleges and universities is imparted, namely, on authority.

Recently a student attending the Chicago University called on the writer for a book dealing with the Catholic religion. In asking for the book the young man said: "I am not prepared

to say that I shall become a Catholic, but I want to be fair and investigate both the Catholic and the Protestant way."

To the observation the writer reacted as follows:

You probably like to think of yourself as an intellectual, and intellectuals, if they will lay aside their inherited and cultivated prejudices, and pray while they look for the truth, will always land in the Catholic Church.

Necessity of Revelation

The intellectual looks for unimpeachable authority, and finding that is satisfied. For how could even he, the intellectual, by his private judgment, ascertain what might be in God's mind, who was free to offer His heavenly home or not to offer it to His immortal creatures whether angelic or human? We can only speculate on what the terms were that He offered the angels, but He did make the supernatural everlasting bliss dependent on a test, which is clear from the fact that, according to Holy Scripture, a large portion of them did not meet the test. We know on the authority of Holy Scripture on what terms He offered it to the first man or woman, and on what terms their descendents were supposed to acquire it, but we would not come to the knowledge of that except from the *authority* of revelation.

The young man seemingly became very much impressed, and at least was disposed to believe that the "authority"-way was far safer than the private-judgment way. The thought that God would leave it to every Tom, Dick or Harry to figure out such matters of eternal consequences did not appeal to him—and we are quite sure that it would not appeal to any other reflecting person.

Since the way and terms of salvation depend entirely on the free will of God, and since no one could possibly read the mind of God, it became necessary for Him to reveal it. Once revealed, it stands and remains as unalterable as He is. There is evidently, therefore, only one way of learning of God's plan and that is on the authority of the Church He personally founded, and to which He promised perpetual protection.

Even during the lifetime of the Apostles it was necessary to remind the people "to hear the Church," to guard themselves against "false teachers," to be careful not to be influenced by every wind of doctrine, and St. Peter the Apostle warns his readers not to set themselves up as divinely inspired interpreters of the writings of his fellow-Apostle, Paul.

They Say It, But It Is Not So

The average Protestant churchman will agree with history that his particular denomination cannot be traced back to the time of Christ, and that is the chief reason why he does not claim the power to consecrate at the Mass or to absolve the

sinner in the confessional. To justify the Protestant position he holds that the Mother Church, which became the Church of all the Christians in the world and, therefore, the Universal Church, by slow degrees added new doctrines to the old deposit of faith, and even that it lapsed into error. He cannot, of course, consistently hold that and still believe that Christ was divine, or that there ever was a divine Church on earth—because a Divine Church could not lapse into error, particularly if its divine Founder declared that both He and the Holy Spirit would abide with it forever and "keep it in truth."

It is true that doctrines have been newly defined, but the doctrines themselves were not new. There was no use in defining them during the long centuries when they were accepted by all Christians without any protest. But when they were protested and wide circulation given to the protests, the Church found it necessary to define and declare them to the world.

The modern churchman is, therefore, entirely wrong when he holds that Protestantism has restored primitive Christianity, because the Catholic Church's diary goes back to the primitive days, to the very foundation of Christianity, and in that diary are recorded the beliefs and practices of the Christians in the first and the second and the third and the fourth and the fifth centuries, and so on. The General Councils of the Church were held in those centuries, and their decrees are on record. In those days Christians believed all that is proposed for the belief of Catholics today, and they had the Mass, the Holy Eucharist as Catholics accept it, the Sacrament of Penance; they prayed for the dead. They even had Indulgences offered them as St. Paul himself granted one to the incestuous Corinthian.

We must distinguish between what is of Catholic faith and what is of ecclesiastical discipline. The latter may be modified or changed completely by the Church as prudence may suggest.

Lessons From Tradition

If Protestants pursued their idea of primitive Christianity, they should not have churches today, because in the first three centuries the Christians had to worship either in their own homes or in underground catacombs, because of persecution; they should not have organs in their churches, and what would they do without the organ and choir?

Once the honest inquirer admits the authority granted by Christ to the Church and its protection by the Holy Spirit Himself, he will find no difficulty in accepting all the doctrines of the Church. It would bespeak pride at its highest point to array his own judgment against that of a divine Church. If he would have more proof of the

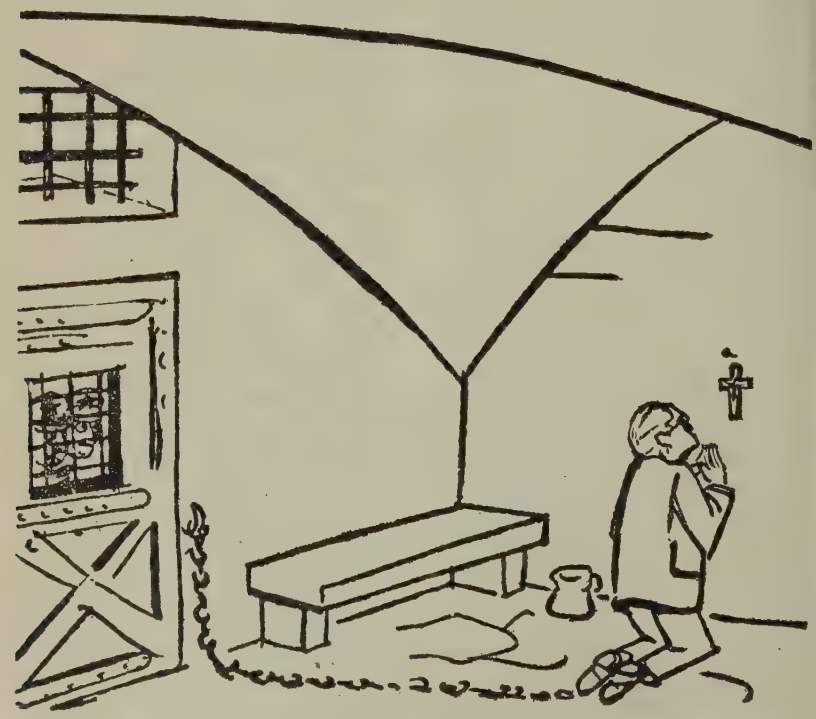
things sfated above, and would not care to have the Catholic Church's word for it, he might go to the Orthodox Churches, which separated from the Roman Church five centuries before the first Protestant Church was organized, and which have retained the Mass, the confessional, the seven Sacraments, etc. They could consistently have them because, through the Catholic Church, their Bishops have Apostolic succession.

Power without Conscience

"We have too many men of science; too few men of God.

"We have grasped the mystery of the atom and rejected the Sermon on the Mount.

"We know more about war than we know about peace, more about killing than we know about living."



Candido, Milan

"He's maintaining relations with the enemy."

The Sunday Sermon

The long and short of it

John Sinnott Martin

WHETHER we like it or not, the days of the long sermon are gone. On some special occasion and with an especially good speaker, people will listen well up to half an hour; beyond that, it takes a spell-binder to hold attention. Gone the days when sermons ran for an hour or more, with the hearers in awe and wonder—mostly in wonder. Just one such marathon is enough nowadays to kill any mission and drive worshippers to another Mass or another church.

Fifty years ago, there was little competition for the pulpit orator. The usual Sunday sermon ran from little under to much beyond an hour. Special events called for greater eloquence and length. At a church cornerstone laying just over a century ago, Bishop England's masterpiece for the day ran beyond two hours before a timely downpour of rain and was completed with an additional hour and a half session on the following morning. Many people came back for the added period. There wasn't much else to do in those days.

Then came a step-up in the tempo of living. The phonograph, automobile, movies, radio, and now television compete with the pulpit. People have lots of other things to spend time on pleasantly. And there's hardly enough time to do everything. Even priests have to complain that the standard day is too short. And one thing people have decided they can do without is the long, verbose and often vacuous sermon. They will go to Mass, Stations of the Cross, novenas, Benediction. But they shun long sermons.

This is not due to any dislike of religious instruction. They want sermons, but they want them short and snappy. They just can't take a whole tract of theology in stride. And often enough, if not too often, the meat of the matter was lost in the meanderings of the long-winded preacher. There was a lot of oratory and very little plain talk. It was too much orator and oratory and not enough truth and teaching.

Sunday sermons must be streamlined to keep the tempo of the times. This is only in line with almost every other trend in modern living. Ejaculations replace the longer printed prayers. And who shall say that ten words from the heart are not as good as ten pages of printed prayer? Messenger boys have yielded to telephone, teletype, telegraph. Rail carriers must speed up or lose traffic to the airplane. The sermon must keep

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up with the pace. World War I brought out Four-minute Men to put across war-bond purchases. Advertizers sometimes pay heavily for a full-page spread to center the briefest of plugs or even a single word. Gingerbread generally is discarded for simplicity of composition and beauty of line. Long poems find few readers. It is the age of the digest and the headline.

The Ten-Minute Sermon

A short sermon in the meaning of this writer is one about ten minutes long—between eight and thirteen inclusive. Rarely, even for great occasions, does a modern preacher go much beyond half an hour. It may be objected that this takes more preparation. That is doubtful. It certainly takes less time to memorize, in word or thought. It takes less time to write. It takes less strain to deliver. And it has the advantage of naturalness which is usually lost or very limited in effusions of great length. Almost anyone can be interesting for ten minutes on a subject in which he is interested; many bog down if they have to go fifteen. And with priests expected to be social agents, athletic directors, scholars, administrators, businessmen, and about everything else, the average one will find time to plan a good short sermon where a long one would depend on a last minute, no-preparation "dabitur."

Nor is this brevity at variance with authorities on art and oratory. Horace, for all his own verbosity, had the right idea: make it short and simple. Pedagogy, too, is well served. And, even if we count the Sermon on the Mount long, the weight of Christ's r e c o r d e d preaching would be on the brief side. It is certainly bad psychology to hide the lesson in a welter of resounding words and phrases. The straight line is the shortest distance not only between two points but between two minds as well. The long sermon may be, or may have been, good literature with oratory for the sake of oratory; but it was a bad sermon for the sake of souls. And in the true purpose of preaching, it was just as bad art.

The short and snappy sermon —not without its beauty of simplicity, earnestness, clarity—can be highly artistic and actually is highly effective. It is designed to instruct, not to impress; to sell Christ and the Truth, not orators and their erudition. Even the short talk won't get 100% attention. Recently a lady, whose usual task it is to keep her husband awake during the preaching, found her spouse so alert that she herself yielded to the lulling effect of the announcements and their induced slumber. To her chagrin she missed the entire sermon and was inconsolable because the whole parish agreed it had been an exceptionally poor effort on the part of their poorest preacher. O tempora!

My Friend Maynard

Thirty books in fifty-eight years

Raymond Roseliep

ALTHOUGH Theodore Maynard and I are friends, we have never met. For all his dogmatism and sometimes castigating letters on my verse efforts, I have found him to be—down deep—a mellow brand of *homo sapiens*. He himself, of course, would be the first to decry that the inner man is revealed in his writing. But Theodore Maynard *is* his writing. Though he professes to be a particularly indolent individual unless driven to work, he has managed in his fifty-eight years to muster nearly thirty literary titles to his name — among them the most widely circulated Catholic biographies of contemporary times. Besides this he has hired himself out as a peddler of sewing machines and books, served as a factory hand, married and brought up a family of seven children, secured the degrees of bachelor of arts and doctor of letters in the same year, garnered a doctorate in English literature, and executed a prodigious schedule of lecture and teaching engagements. He is, moreover, the only man I know who was conscientiously baptized a Methodist, a Baptist and a Catholic.

That is the Maynard whom, but for the grace of God and a sprightly clergyman named Father Murphy, the Anglicans or the Baptists might be clasping to their ministerial bosom.

If his parents are in part responsible for the gift of words that has determined his reputation, I am afraid they would, even yet, hesitate to take credit for his religious leanings. Already at eight he had developed into a rebel according to their creed. (His English mother and father came to the Orient as officers in a Salvation Army mission band and later associated themselves with a sect called the Plymouth Brethren.) Or perhaps having known no other atmosphere than that of the drowsy, Brahmin-following heathens, he found the sands of Tuticorn more beguiling than his Sunday Bible lesson. At any rate, the rigors of the Brethren bored him and frightened him. He was launched on a period of spiritual malaise that was to attack him alternately until he walked within the shadow of Roman Catholicism.

His first gust of any kind of formal education came by way of an American widow, Mrs. Pearce, who conducted an elementary school for the sons and daughters of missionaries in the hot-weather capital of the Madras Presidency. There the young Theodore, whom his teachers re-

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Father Roseliep is doing graduate work in English at Notre Dame.

garded with a sense of awe tainted by wrath, confessedly learned less in class than he did from his association with children of his own race. He was not at all a good boy, his mentors wagged, his favorite recreation being to lead a sort of light brigade, composed of budding missionaries, full tilt across the wastelands on horses of eucalyptus saplings. An occasional pull at the water bottles fasteneded to their belts (which they shouted to the world contained brandy, pure brandy) spurred them on to wilder gallopings. The rapscallions were soon reminded by their elders that such orgies are not in the program of respectable Christians. It was not the exhilaration of the game so much as the suggestion of (even imaginary!) fire-water that finally squelched their sport. Though the Brethren themselves might be culpable of such tolerances as mixing a spoonful of raspberry jam with water when the Communion wine ran short on the Sabbath, they frowned on the slightest breath of scandal engendered by their immature charges.

Education in England

When it was time for him to enter a boarding school at Dartmoor, Theodore fared perhaps happier with the headmaster than with his fellow students. In India he had been undisputed pilot in any form of amusement; back in England the lank, bespectacled youngster merely succeeded in carrying the butt end of all embarrassing campus pranks. There is an almost Dickensian tragedy about those early transplanted days of his, bullying boys and harsh professors combining to make the Anglo-Indian lad as thoroughly miserable as the heroes in Victorian fiction. His only salvation was the extraordinary talent for story-telling on which he capitalized after the "lights out" signal was given. For hours he regaled the dormitory with weird and unnatural tales of his own invention, or those borrowed and embellished upon.

His eventual transfer to Bethany House in a pleasant, rolling country of hop fields and orchards was like the opening of a door to a promising new land. The aim of the system of teaching there was more utilitarian than scholastic, and the staff proved to be an interested alert bevy of pedagogues. Even the boys were cut from a convivial pattern, and Theodore's flair for generalship built him a loyal popularity.

Vacations he spent at Tunbridge Wells with his aunts and grandmother. If Tennyson had denounced it as the town of his abomination, its clime of patched gentility worked agreeably on the adolescent schoolboy. It was there that he learned to cultivate solitude. And it was the panoramic experiences stored up in the quiet of Tunbridge Wells that blossomed into candid spirited verse of his mature years.

It was at Tunbridge Wells, too, that he began to take an active notice of religion as such. He inveigled permission (and it took some doing, his guardians holding out for the Brethren), to attend the Baptist Chapel, where he fell prey to the liquid-tongued sermonizing of one Dr. Usher. So convincing was the Ulster churchman that after a contagious exposure to his arguments, Maynard proclaimed himself to be "saved," testified duly to his conversion by sweating out a ten-minute preaching service before a curious audience in the Bethany House School, and submitted to the inevitable baptism by immersion.

Another transformation occurred, however, as soon as he found the suburban Baptist minister's monologues running to tediousness. He went to London and there met the forceful Dr. Campbell Morgan of Westminster Chapel. Morgan's intellectual vision and emotional power as an orator very soon switched the impressionable youth's allegiance to Congregationalism, and for two years, except for the transient lecturers he sought out from the gallery of Queen's Hall, Dr. Morgan gripped his conscience.

Old-fashioned anti-Catholic bigotry was rampant at the time and undoubtedly he heard many a speaker harangue on that subject when their scripts ran short of other declamatory material. Strangely, though, when the Eucharistic Congress was held at Westminister Cathedral he found himself not so much repelled by the blatant prejudices as he might have wished to be. Many of his free hours were spent in the Cathedral, praying for unity —some undefined and still nuclear unity, but oneness all the same. The first vague dissatisfaction with evangelicanism had set in; the Great Quest had begun.

G. K. Chesterton's philosophy, running through the *Daily News'* columns, gradually gave shape to his random thoughts. Not himself a Catholic yet, G. K. could not consciously be construed as a dangerous influence. Still his logic ranged far from the dubious claims of organized Protestantism. Maynard read and re-read this autocrat's writings, absorbed his ideas, and began to see a glimmer of light. But Dr. Morgan's brilliance outshone the glimmer. At his suggestion the stripling decided to come to America and study for the ministry.

Experiment in Vermont

Unfortunately, the dour Vermont farmers to whom Maynard preached as part of his assignment were unprepared to take the flippant, foreign cleric to their hearts. They concluded after suffering three of his best Chestertonian sermons that he was disrupting their New England scruples with some black, diabolic heresy, and promptly discharged him.

Cut adrift with less than

twenty dollars in his jacket, a stranger in a strange land, the pseudo-minister eventually found employment as a bookkeeper in a textile mill in Three Rivers, Massachusetts, for the staggering salary of nine dollars a week. Half of it he usually spent on books. Between his reading periods he wrote furiously. He was then, he admits, enchanted with words for their own sweet sake.

Meanwhile the search for spiritual fulfillment, wavering midstream between Anglicanism and Unitarianism, he was tenaciously certain that he wanted to be a minster, and an opening in a Philadelphia settlement house provided him with more brief and none too pleasant practical experience. The derelicts who wandered into their mission were not the type to incite sympathy. Oftener than not their snores drowned out the service, or they were too far in their cups to be concerned about what was going on. After a month or two Maynard rebelled again and resigned. The headmaster who had tried to dissuade him from braving the States in the first place had been right. "I fear you will be disappointed," he had said. "It is no country for Englishmen. My brother went there and he came back, possibly wiser, but certainly poorer." Suddenly Maynard wanted to go home—poorer, yes, and wiser, too.

All impressions of the odoriferous cattle boat that transported him to his native hearthstone faded completely when he saw England. And his interior hunger was reawakened. He clung briefly to his adopted Unitarianism—even preaching in their churches when the regular prelates were on vacation— before stubbing his toes irrevocably against the Rock of Peter. That preying, supernatural voice would not let him rest. Either it had to be smothered quite completely or allowed to speak its piece. Fortunately, he did not muffle the sensitive sounding board. But he started for instructions at Brompton Oratory three times and three times turned away before the old ghost of evangelicanism finally set him free.

Company With the Great

His conversion afforded him, if purely from a materialistic angle, the most fruitful by-products of his life. Though he embraced the Church of Rome sincerely, with the pure intention of working out his salvation to a higher degree, he simultaneously, albeit unwittingly, thereby discovered admittance to the company of Chesterton, Belloc, the Meynells, Father Martindale and Monsignor Hugh Benson.

Probably as incidental to his ministerial career, he still felt called to articulate the word, so he enrolled in the Dominican novitiate as Brother Hildebrand. The sweetness of the cloister might have held him had not the

war interrupted. Though twice persuaded to stay a little longer, he was in too anxious a frame of mind to settle down to the quiet of the monastery. He did think of trying the Benedictine life for a time, but deciding that the creature comforts of Downside suited him too well, he finally abandoned the idea altogether. Via the same Father Murphy who had steered him through instructions he met the slight, young Sara Casey, an Irish novelist from South Africa, who shortly after became his wife.

Almost immediately following his marriage he determined to live by his pen. He was contributing regularly to Chesterton's *New Witness,* and learning to take criticism as well as scatter it. A. R. Orage of the *New Age* was enthusiastic over his talent; and the Meynells' exclusive salon opened its portals to him.

Urged on by the Erskine MacDonald publishers, Maynard expanded a lecture he had given to the Poetry Society into book form. It appeared as *Our Best Poets,* but though in discourse it had issued as light-hearted provocation, his views, when set down coldly in print, laid him open to damaging censorship. Its writing however gained him a wider Stateside market. *The Bookman* took various chapters for serialization. In addition he began to write for the *North American Review, The Catholic World* and *America.* McBride had already brought out a volume of essays and was preparing to print his *A Tankard of Ale.* With four of his books being readied in America, he decided he should be there too. A proposed lecture tour and summer school session assured him expenses and a stipend to send back to his family. He calculated that in a few months he should be able to return with enough cash in hand to live at least a year.

What was to be only a visit of expediency turned into a protracted stay. The rest is a matter of history. With a bursting agenda of teaching, lecturing and studying, he endeavored somehow to keep on writing. Novels, biographies, poems, essays and articles rolled from his typewriter. Four thousand words a day was his goal, and he lashed himself to his work until they were polished off to his satisfaction.

In the formidable gallery of his literary output are such diversified titles as these: *Orestes Brownson: Yankee, Radical, Catholic; De Soto and the Conquistadores; Odyssey of Francis Xavier; Queen Elizabeth;* the autobiographical *The World I Saw; Collected Poems* (gathered chiefly from previous volumes by his friends Van Wyck Brooks and Ridgely Torrence); *A Fire Was Lighted* (Rose Hawthorne Lathrop); *Humanist as Hero* (St. Thomas More); *Richest of the Poor* (St. Francis of Assisi).

Important names have never

frightened Theodore Maynard. The seasons he spent at the celebrated MacDowell colony in Peterborough, New Hampshire, rewarded him with the deep comradeship of Edwin Arlington Robinson. He battled verbally and unapologetically with Clement Wood on the merits of free verse, and made appreciated suggestions to Edna St. Vincent Millay in her more youthful days. The Benets were others of his confidants. He has brushed shoulders with the politically and intellectually great of two generations and has come through the encounters unscarred and unspoiled.

When his wife Sara died in 1945 he wrote to me saying that "the loss for us all is immense—unutterable, but we are sure that the will of God only works the best for His children, and we believe that if she is not already in heaven, she soon will be." His *Collected Poems*, he added, would be his monument to her.

Port Washington, New York, claims him now; here he has established a home for his second wife Kathleen (Sheehan) and his family. He expects to be busy soon reading galley proofs for a biography of Henry VIII, and he is working on the official Life of Cardinal Hayes at the present time. "Please keep me in your Mass," he continually reminds me. "There will never be a time when I will not need your prayers."

Some day I hope to meet my confrere. Until then I will see him as I once did in a crowd at the Sulpicans' tercentenary observance in Baltimore: genial, dignified, and with sensitive features not at all unlike those of Francis Thompson.

His sermon never said or showed
That Earth is foul, that Heaven is gracious,
Without refreshment on the road
From Jerome, or from Athanasius;
And sure a righteous zeal inspired,
The hand and head that penned and planned them,
For all who understood, admired—
And some who did not understand them.

—Winthrop Mackworth, **The Vicar.**

The priest who, being prevented by no legitimate reason, does not celebrate, deprives, as far as in him lies, the most Holy Trinity of the greatest glory and most signal honor that can be rendered to it; the angels of a sovereign joy; sinners of their pardon; the just of the aid and graces which they need; the souls in purgatory of a considerable relief; and the Church of the spiritual benefit of Jesus Christ Himself, of the supreme remedy.— **St. Bede.**

For Prelates Only (II)

The costume of Monsignori

Rt. Rev. M. A. Chapman

A VERY practical question arises in connection with the use of the ordinary cassock of Prelates, and the simar, miscalled "house cassock" which, as Nainfa remarks, is not really a cassock suitable for liturgical functions, but a lounging robe appropriate for informal wear. The use of either garment by Prelates presupposes a more constant use of the clerical garb required by the Council of Baltimore than is, nowadays, prevalent amongst us. Since the simar may now be worn by Prelates even for private audiences with the Holy Father, and even, as Nainfa said as long ago as 1909, "a certain custom admits the simar to be worn in church, not however for public functions. It may be worn also for the celebration of Low Mass, both in the private chapel of the Prelate and in church," it would seem that, for all practical purposes, the Prelate has the choice of using the "ordinary cassock" or the simar. Moreover, some Bishops, in permitting mixed marriages in the church, have prescribed that Prelates performing them shall wear the simar and feraiolo.

As a matter of fact the usage most common amongst American Prelates is to substitute the simar for the ordinary cassock not only in and about the rectory but also for less formal appearances in church, v.g., when hearing confessions, celebrating Low Mass on week-days, or performing their private devotions. But to make habitual use of either the ordinary cassock or the simar for High Mass, even on week-days, or for Low Mass in church on Sundays and major feasts, is an inexcusable breach of etiquette, to say the least. Rome grants privileges to be used.

To regard the choir cassock, with Rochet and Mantelletta (or Mantellone as the case may be) as a "party dress" reserved for great occasions, is a stultification of the whole idea of prelatial costume, which is (as Nainfa points out) to show the rank of the Prelate in order that the faithful may pay the proper respect to it, and by so doing render honor to the Supreme Pontiff who bestows it and who, by decrees, his own and those of his Congregations and Commissions, indicates quite clearly his wishes in these matters of protocol.

The point, made by all authors, that the simar (and the ordinary cassock) should not be used for any ceremony for which the rochet or surplice, or both, are required, need not detain us. For, quite properly, the choir cassock will usually be called for on such public appear-

ances of the Prelate. Since the wearing of the surplice while hearing confessions has practically become obsolete in this country, there would seem to be no objection to the Prelate administering the Sacrament of Penance wearing the simar. The same, obviously, cannot be said of Baptism or Matrimony, the ceremonies of which certainly rank as public.

Rochet and Surplice

Whatever may be said of the provenance of the rochet and the surplice, both of which are demonstrably derived from the alb, they are none the less distinct and different garments. This essential difference has been obscured in modern times, and especially in this country and England, by the custom of decorating them with lace, so that today the tight sleeves of the rochet, with their cuffs of lace underlaid with red silk, are the only distinguishing marks of the prelatial garment.

At the same time, the modern custom of making the entire surplice of lace or net further obscures the distinction, for in present usage lace is no longer the distinctive mark of prelatial linens, as it was formerly. Nevertheless, the ceremonial rules, as well as those of etiquette, continue the distinction, and the rochet is never permitted to take the place of the surplice in liturgical functions. If the Prelate, clad in his choir habit, has to perform any ceremonial action pertaining to a sacrament, he is directed to take off the Mantelletta and cover the rochet with a surplice (cotta is the Italian word for this garment, somewhat shorter than the usual surplice, ornamented with lace on hem and sleeves) or, if not entitled to the use of the rochet, the Chamberlain lays aside the Mantellone and dons an ordinary surplice. Both then assume the stole if the liturgical action demands it.

Incidentally, the "ratio" of this direction is obvious. The rochet, being an emblem of jurisdiction, is never worn uncovered, even before or after a ceremony. Only the Pope has the right to wear the rochet uncovered, as having universal jurisdiction. Prelates having the Episcopal character cover the rochet with the Mozetta within their jurisdiction, elsewhere they wear the Mantelletta. Domestic Prelates, of all grades, wear the Mantelletta over the rochet, except as noted above. For the Prelate to appear before the faithful with uncovered rochet, even for so short a time as in going to or from the church for a function, is quite "ex lex."

Costume When Preaching

The preaching of a sermon is not considered a liturgical function. A Prelate delivering a sermon may wear his choir habit, in which case he need not, indeed should not, put on a stole to preach. Chamberlains have a choice: they may preach in their choir habit, or may take off the Mantellone and preach in sur-

plice and stole if they wish. But even the Bishop, preaching in his choir habit, does not wear the stole over the Mozetta. Prelates assisting at an Ordination, use the surplice and stole for the Imposition of Hands, replacing the Mantelletta or Mantellone as the case may be.

The matter of the costume of the minor attendants of the Bishop is certainly *ad rem.* In his own Cathedral the Bishop can, without embarrassing anybody, regulate this, and other ceremonial affairs. But as he goes about his Diocese, he is almost sure to encounter abuses, extravagances, and incorrect usages, which he may hesitate to condemn, and which, in view of other matters to which he must give attention, are of relative unimportance. If the minor positions in pontifical ceremonies are not held by Clerics, the boys who take their place should be properly garbed according to the directions of the Caeremoniale. These directions have been obscured, not to say forgotten, by the introduction of local "customs" and one sees the boys in all sorts of fancy dress, from "page suits" to cassock, cuffed and sashed and caped in defiance both of the Liturgical Law of the Church and of good taste. These minor ministers should wear cassock and surplice. If purple cassocks are at hand, they are entitled to wear them as Livery, but without sashes or capes or head-dress of any sort, and with surplice.

The exception is the Bishop's train-bearer (only one, since the Pope makes use of no more) who, in the procession, wears a black feraiolo over his cassock, changing to surplice if Pontifical Mass follows.

The Mitre and Crozier bearers wear, over the surplice, a long white veil (Vimpa) in the folds of which they hold the pontifical ornaments so that their hands do not touch either Crozier or Mitre. All this is very simple to arrange, in accord with the Liturgical Law, and actually more artistically effective than fancy costume, which has nothing to recommend it. Churchgoods dealers continue to offer various colors of boys' cassocks, fancy sashes and capes, all of which have been outlawed *nominatim* by the Sacred Congregation of Rites. The good Sisters continue to fuss about such details. But the trend towards correctness and law-abiding propriety continues to gain in strength.

Something like this might be said of our Prelates, especially the increasing numbers of Monsignori. They are becoming more and more conscious of the dignity to which the Holy Father has deigned to elevate them, and correspondingly more careful in the carrying out of the regulations governing their dress and ceremonial actions. Men who have been selected or proposed by their superiors to the Holy Father for ecclesiastical honors are not bound or required to

accept them, but if and when they do they *are* bound and required by every rule of loyalty and respect to the highest Authority, to carry out to the letter the regulations governing their rank in the Church, for, as Nainfa so aptly remarks, to fail to do so would be at least tacit criticism of the Authority which makes both the preferment and the rules of etiquette for those preferred. Little is left to the individual taste, just as in the use of the liturgical vestments a Priest would never, either through humility or aesthetic preferences, refuse to wear part of the Mass Vestments, omitting, for example, the amice because he fancies it does not become him, or the maniple because it happens to get in his way, or the whole vestment because it is elaborate. So he is bound to use the costume appropriate to whatever grade of Prelacy he has accepted, and to use it at the times and in the places laid down by the rule of etiquette.

Use of the Biretta

A similar case, which applies to the clergy generally, even more than to Prelates, is the increasing disuse of the biretta in ceremonies. This abuse has crept in gradually and in an oddly round-about way. For many years the biretta was the usual headgear of priests, not only in church but on the way to and from the rectory and even inside the parochial residence. Today it is not uncommon to see a priest crossing his yard in a biretta and leaving it in the sacristy when he enters the sanctuary to celebrate Holy Mass! Human nature being what it is, the use of the biretta is more faithfully insisted upon by those whose caps come to be adorned with a purple pompom! Though just why the decorated headcovering should be accepted, while the corresponding footgear should be taboo, is one of those mysteries of the Faith yet to be explained *per partes!*

Most of our American Prelates are holy and humble men. Sometimes their humility expresses itself in ways which make them seem stubborn in clinging to their own way of doing or not doing things. May one of them humbly suggest that true humility will admit its ignorance of the fine points of prelatial etiquette, and will move them to buy and peruse one of the standard books on the subject, thus informing themselves of what humble obedience to the rules governing their station in the Church requires of them, and then going on to mortify themselves by a compliance therewith.

Interracial Monasticism

Of the 150 Catholic monks now members of the community at the Trappist Abbey of Our Lady of Gethsemane in Kentucky, three are Negroes—The Catholic Interracialist.

At the Tabernacle

A meditation on the Mass

Francis P. Donelly, S.J.

HELP me, Lord, during my visit, to assist at Mass before your tabernacle as if I were celebrant. Standing at the foot of the altar I voice my confidence in God's protection, and contritely confessing that I am a sinner, I mount to your tabernacle with prayer and reverence to your martyr whose relic is there. After the brief Introit from Scripture suggesting the nature of the Mass, I address to you a triple cry for mercy and chant the Gloria to you with the repeated praises of the angels.

Ending the prayers of the day, I bow to your sacred Name, as I do again and again through the sacrifice. If I am to celebrate fitly that sacrifice, I must hear the word of God in epistle and gospel. There is the source of my faith which I express in the creed. Everything which I have tried to do by enacting the Mass before the tabernacle has its application to you, dear Lord. In my visits I like the priest have confidence in you, have sorrow for faults, recite my prayers, chant the hymn of the angels and give new ardor to my faith in your divine presence upon the altar.

I have prepared myself, and now I must prepare the Victim to be consecrated in the Mass. The bread and wine are lifted in offering. The hands of the priest are made clean. All are asked to unite in prayer that the coming sacrifice will be acceptable in the sight of God. After more prayer in secret, the Preface like a song of triumph is chanted. Hearts are uplifted in well deserved gratitude to begin the song. It continues in grandeur and concludes with the heavenly song of Holy, Holy, Holy, echoed on earth in the Palm Sunday's praises to the coming Lord. You are always about to come to me from the altar in communion and I should have the glorious song of heaven and of earth in my heart and on my lips always. Hosanna on high! Blessed is He who comes to me, unworthy servant of you, Lord.

The consecration of the victim is at hand and the Canon of the Mass begins. Prayer becomes more insistent with repeated blessing for the bread and wine, with prayers for the living who are to share in the sacrifice. All the saints of the Church are involved in a litany, which is to be concluded after the consecration. Again there is prayer and blessing for the offerings until finally your Last Supper, Lord, is here, and by your divine power the Bread and Wine become your Body and Blood. You are here before me as you were before

your apostles. How can I ever forget or be cold or even indifferent when I kneel before your altar-table and adore your Food of heaven, which is ever consecrated in memory of you? Make my heart an altar ever devoted to your adoration!

The consecrated Victim is upon the altar and now the Victim is offered to heaven, immaculate, above the victims offered of old. The litany for the living which preceded, is now completed in remembrance for the dead. The consecrated Bread blesses the consecrated Wine. With repeated Signs of the Cross Bread and Wine are elevated again for my adoration. May you ever, Lord, remain lifted on high above all the treasures of my heart, you who come yourself from heaven to be my food and life!

Now the consecration of the Mass is to have its consummation, and I begin to prepare for that great act. How better could I begin than with your own prayer, Lord, the prayer you yourself answered. When I ask to receive my daily bread, you in perfect answer to my prayer come yourself to be my bread. I insist that I be freed from all evil that I may worthily complete the Sacrifice. You, Lord, Lamb of God, now in the white fleeces of Bread, will have mercy on me and remove every stain of sin. I repeat that I am wholly unworthy to receive you, but you come, and a whole life-time were too short to offer you thanksgiving for so divine a favor. The Sacrifice which in spirit I prepared for and consecrated and consummated has become a spiritual communion. I am grateful, Lord, but do you make my weak gratitude like that of your apostles at the first Mass.

Powerhouse of Faith

Ireland has not only kept the faith itself through centuries of bloody persecution, but has been the cradle of the faith for many other nations by the missionaries sent out from her shore. No fewer than eight nations had the faith first enkindled by Irish missionaries. Germany honors 150 Irish saints, France 45, Belgium 30, Italy 13, Sweden and Iceland 8.—**The Liguorian.**

An average of 28 non-Catholic clergymen a year are being received into the Catholic Church in Britain. Before the war the average was 12. G. K. Chesterton's old home at Beaconsfield is now a temporary hostel for convert clergymen. July 30th is the 25th anniversary of Chesterton's own conversion. —**Information.**

Smith vs. Dallman
or
The Bible Versus Luther

Lon Francis

DALLMAN:

Christ says: "One is your Master, even Christ; and all ye are brethren" (Matt. 23:8).

The Pope says he is the head of the Church on earth, and everybody must obey him or be damned.

Pope Boniface VIII in the *Unam Sanctam* in 1302 decreed both swords belong to the Church; the spiritual to be used by the Church, the temporal for the Church, at the nod of the priest. "We declare, define and pronounce that it is absolutely necessary to salvation for every human creature to be subject to the Roman Pontiff."

Pope Leo X, "god on earth," 215 years later in the Lateran Council in March, 1517, repeated the *Unam Sanctam.* After 400 years Papini wrote: "We medievalists still hold to the bull *Unam Sanctam.*"

In 1870 the Pope all by himself even declared himself infallible.

SMITH:

Let us take the paragraphs above one by one. Of course no one can find fault with the utterance of Christ from Matthew 23:8, and the Catholic Church, more than any other, holds up Christ as the one Master, in fact as the King of Kings, and observes that universal Kingship by a most solemn feast on the last Sunday of October every year.

She exalts Christ as the *one Master* in her Liturgy and against many doubting ministers, insists with St. John, His beloved disciple, that He is *divine.*

Refering to the second paragraph the Pope does not himself *boast* that he is the head of the Church on earth. It was Christ Who gave him that position, and from the time of the first Pope the followers of Christ recognized him as Christ's Vice-Gerent, or the one who would take His place in the government of His Church after His return to Heaven. The fact that a thousand years later Constantinople, from reasons of nationalism and jealousy, disavowed the position he had held universally among Christians for one thousand years, and the further fact that later Luther was pressed by civil rulers, also for non-religious reasons, to repudiate the Pope, and that Henry VIII, because he did not like the Church's divorce laws, declared himself independent, do not, of course, change the office which Christ conferred on Peter and his successors.

All Christians in the world from the days of the Apostles could not have been wrong. St. Augustine, the great fifth cen-

tury scholar, and one of Christianity's greatest scholars, found in the universal belief the reason which impelled him to become a Catholic. Dallman is certainly acquainted with Augustine's dictum "securus judicat orbis terrarum," which means "the entire world judges securely" or rightly. That utterance harmonizes with Lincoln's dictum "You cannot fool all of the people all of the time." If all Christians had been fooled for a thousand years, it would mean that Christ's work had failed, even after He most solemnly declared that "the gates of hell will never prevail against it" (Matt. 16:18)—His Church. These words were uttered by Christ when He transferred His spiritual authority to Peter: "To thee I shall give the keys of the Kingdom of Heaven. Whatever *thou* shalt bind on earth shall be bound also in Heaven" (Matt. 16:18-19). It must not be forgotten that the name of the one addressed was Simon; that when he was called by Christ he was told that his name would be changed to Cephas, which means a rock. When Christ addressed to Peter the words quoted above, He said: "*Thou art Cephas* and *upon this Cephas.*" He did not use the Greek word "Petros," nor the Latin word, "Petrus," nor the English word "Peter." The distinction between Petros as a name of a man and petra the Latin word for rock, does not hold in the language Christ spoke. The correct English translation from Christ's language would be "*thou art a rock* and *upon this rock* I will build My Church."

You will recall that Christ spoke of giving to Peter "the keys of the Kingdom of Heaven," and St. Gregory tells us that whenever St. Matthew uses the words "the Kingdom of Heaven," he refers to His kingdom here on earth, or His Church. Other words addressed to Peter teach that same lesson. Christ was wont to refer to Himself as the Shepherd, and to His followers as His flock. But in John 21:15-17 Christ, after having received from Peter a thrice-repeated pledge of love, commissioned him to be the shepherd in His place, and to feed *the entire flock: "Feed My lambs. . . feed my sheep."*

Dallman observes: "Everybody must obey him [the Pope] or be damned." When he, representing Christ as the head of the entire Church, teaches ex cathedra, or officially, on matters relating to faith or morals, he must be obeyed. If people refused him obedience in other matters, they would not be damned.

What did Christ mean when He said not only to one but to all twelve Apostles: "He who hears you, hears Me, and he who despises you despises Me; he who despises Me despises Him Who sent Me" (Luke 10:16) Surely those who despise Christ and the Father cannot hope to be saved.

But *only to Peter,* and not to the other eleven, were delivered "the keys of the Kingdom of Heaven."

In the third paragraph we are not surprised to see Dallman bring in Boniface VIII, who had a dispute with Philip the Fair of France at the beginning of the fourteenth century, for the Lutherans, more than any other religious group, find in his letter a claim made by the Pope not only to universal spiritual but to universal temporal power.

In November, 1908, the late President Theodore Roosevelt had declared in a public statement: "It is subversive of the basic principle of separation of Church and State to permit the religious belief of any candidate for public office to determine the casting of one's vote for or against such a candidate." Immediately the New York Synodical Conference of the Evangelical Lutheran Church addressed an open letter to the President in which they observed that the principle of political conduct enunciated by the President should not be extended to Roman Catholics because "the Roman Church by her constitution, doctrine, discipline and tradition is opposed to democratic institutions, and especially to the separation of Church and State, which is a basic feature of our constitutional system"; and they called his attention to the letter of Pope Boniface VIII entitled *Unam Sanctam.*

A few weeks later the late Bourke Cockran, speaking in Chicago, answered the Lutherans and so effectively that the editor of the Chicago *Tribune* called his address "not an apology, nor an excuse, but a thundering, aggressive, exultant challenge." The Chicago *Post* wrote editorially: "Bourke Cockran's speech was a brilliant and comprehensive exposition of the position of the Roman Catholic Church toward the state from the time of Constantine down to this year of our Lord 1908. . . In one hour he taught a whole course in medieval history." The Chicago *Citizen* commented: "Bourke Cockran's answer to the Lutheran ministers was exhaustive, temperate, devastating."

Bourke Cockran pointed out the difference in the European situation at the beginning of the fourteenth century from that which obtains today. In the first place all of Europe was Catholic, including its kings, and they, as Catholics, were as much subject to the Church as the laity. Mr. Cockran purposely refrained from quoting a single Catholic historian, but instead chose Guizot, one of the few Protestants who lived in France and who, therefore, was not partial to the Catholic Church. Guizot considered Philip the Fair the most tyrannical ruler from the time of Nero. It was he who burned Molay, head of the Templars, and more than fifty of the members of the Knights Templars. He did this chiefly to seize their possessions. He upset all

private commerce by counterfeiting currency, and became known as Philippe le Faux-Monoyeur (Philip the Counterfeiter). This would have been reason enough for the Pope to have interfered because in those days the Pope was regarded by the common consent of nations, as the arbiter when a civil ruler and the citizenry —all Catholics— were at odds.

But Philip also claimed the right to appoint Bishops and pastors and to transfer them from one spiritual jurisdiction to another. More than that he tried to drive the Pontiff from his throne, after inducing Colonna to stir up a revolt against the Pope and to expel him from the city.

Now with regard to the doctrine contained in the *Unam Sanctam*, we wish also to quote from one who has been more friendly to Protestantism than to Catholicism, namely, Doellinger (Church History, Vol. 14, p. 90). Partisans of King Philip had said that in a previous letter written by Pope Boniface he claimed to be supreme over the king both in spiritual and in temporal things, but the Pope denied this in another letter entitled *Ausculta Fili.*

We have before us the entire text of the Bull written by Boniface VIII, in which appears this passage objectionable to the Lutherans: "Both, therefore, the spiritual sword and the material sword are in the power of the Church, but the latter is to be wielded on behalf of the Church, the former is to be wielded by the Church."

In his claim that the material sword is wielded "on behalf of the Church," the Pope was thinking of the ninety-nine per cent of the citizenry of Europe belonging to the Church, and that these ninety-nine per cent would naturally be interested in protecting the Church, their Mother, from tyrannical rulers.

During the late war Hitler wanted to run not only the State but the Church, and everyone who opposed him was praised. No one before the Reformation ever held that a civil ruler had spiritual authority over souls, but all have heard of the universal head of Christendom having spiritual authority over both kings and people if both happened to be members of the Church; they also heard of the use by kings of their temporal authority to safeguard the interests of the religion professed by nearly the entire citizenry.

Doellinger makes this observation: "If they [kings] were not subject to the censures of the Church, whenever they might sin in the exercise of the power entrusted to them, it would follow that as king they were *out of the Church*, and that the two powers would be totally distinct from each other; and that they were descended from distinct and even opposed principles, which would be an error approaching to the heresy of the Manichees. It was therefore

the indirect power of the Church over the temporal power of kings which the Pope defended in these Bulls."

In that very Bull *Unam Sanctam* Boniface VIII expressly declares that the power given to Peter was "suprema spiritualis potestas," *not the temporal or even a mixed power, but purely spiritual.* Nowhere in the Bull is it said that the material sword *was given to* the Church, nor that the Church *gives it* to the imperial ruler, but only that it is "*in the Church,* because he that bears it *is in the* Church." This interpretation by Doellinger is also the interpretation by Bryce in his *The Holy Roman Empire.*

Fremann, in an article on Bryce's book, observes:

> The theory of the Mediaeval Empire is that of an universal Christian Monarchy. The Roman Empire and the Catholic Church are two aspects of one Society. . . At the head of this Society, in its temporal character as an Empire, stands the temporal chief of Christendom, the Roman Caesar; at its head, in its spiritual character as a Church, stands the spiritual chief of Christendom, the Roman Pontiff, Caesar and Pontiff alike rule by Divine right.

In the next paragraph Dallman tells us that Pope Leo X repeated the *Unam Sanctam.* Properly understood the *Unam Sanctam,* as we have shown above, is not reprehensible. Of course, it would not apply to these days when many civil rulers and their subjects are not members of the one Church, to which practically all of Europe belonged in the 13th and 14th centuries.

But when Lutherans pretend to champion the principle of separation of Church and State, they are not deceiving the people. It is only *over here* where they constitute a small minority, and where, until recent years, most of them were immigrants from Germany, that they defend separation. They had union with the State in Germany, and they still have it in Norway and Sweden and Denmark.

In the last paragraph Dallman writes: "In 1870 the Pope all by himself even declared himself infallible." Every official spokesman for the Church of Christ must have regarded himself as infallible in matters of faith or morals or he could have led all Christians into error and thus nullified the words of Christ, "the gates of hell shall not prevail against it." The Lutherans admit the Church's infallibility by accepting the Bible, on its authority alone as inspired.

But the Pope in 1870 certainly had more reason to declare himself infallible than Luther did. On many occasions his "ipse dixit" was proclaimed reason enough for the acceptance by his followers of everything he taught. No Pope ever tried to mutilate the Scriptures as Luther did.

Code and Cult

P. J. Lydon, S.T.D.

St. Patrick's Seminary
Menlo Park, California

WHAT is the law on funerals and burials?

1) The general law of the Church is that a funeral (funus) is to be held in the proper parish church of the deceased, unless the person lawfully chose some other church, and this choice is proved by last will or by reliable testimony of others.

2) In case of doubt, the right of the parish church always prevails (Canons 1216, 1217, 1226). Relatives have no right to choose a different church or cemetery except parents for children under the age of puberty (Canon 1224).

3) Priests, both religious and diocesans, are forbidden to use influence on people to make a special choice (Canon 1227).

4) Although the person died outside the proper parish, the body is to be brought home if it is convenient. If not convenient, the funeral is to be held in the parish in which he died. The relatives, however, may transfer the body at their own expense to the home parish (Canon 1218).

5) The funerals and burials of religious are regulated by Canon 1221 and Canon 1230, sec. 5. The funerals of patients in hospitals, students in religious colleges, etc., are governed by Canons 1216-1218.

6) *Place of Burial.* The pre-Code principle, "Ubi tumulus, ibi funus," is not applicable in Code law. The church of funeral per se determines the place of burial with the exceptions indicated in Canon 1231, i.e., unless the person chose a different cemetery or he had a family plot elsewhere.

7) The priest who performed the funeral rites should personally or through another priest go to the cemetery, except in case of serious necessity (Canon 1231, sec. 2).

8) It is laudable to say the rosary in the funeral parlor the evening before the funeral. But liturgical blessings instead of church rites in the funeral parlor are an abuse. The body should be brought to the church except for a grave cause such as an epidemic, etc. (Canon 1215). The Mass should be at least a *Missa Cantata* unless there is a grave excuse (S.R.C., May 1, 1942). Funeral offerings are determined by the local Ordinary according to the norm of Canon 1234.

I heard of an Encyclical on Preaching published perhaps twenty-five years ago by the Pope. Can you give some points from it?

You refer to the Encyclical of Benedict XV, June 15, 1917 (*Humani Generis*). "We have many preachers," says the Pope,

"why is not our preaching more effective?" The reasons can be reduced to three:

a) Because the man is not fit morally or intellectually: or

b) Because he seeks his own glory or money and not the glory of God.

c) Because the preacher lacks the spirit of prayer and piety.

The preacher must be a shell, not a pipe, so that his own virtue and piety flow out on the people and he does not merely transmit doctrine as from a tube (St. Bernard). "Practice what you preach." St. Paul is the model for all preachers. The S.C. of the Consistory, June 28, 1917, laid down some practical norms for preaching. They may be found in Bouscaren's Digest, I, p. 622, ff. They are implicitly part of the Pope's Encyclical. A few are here given:

Preachers must have the approval of their Ordinaries.

Proximate preparation by prayer and study is needed.

Quotations from profane authors should be used very sparingly and the sayings of heretics, apostates, and infidels even more so.

Persons who are still living should never be cited as authorities. The latter statement is interpreted to mean: "Let preachers avoid citations from unbelievers, particularly those still living" (Provincial C. of Malines (1920) n. 303).

Attacking individuals is particularly objectionable. It should be punished (III C. of Balt., n. 215).

Funeral eulogies require special permission (n. 21).

The local Ordinary must determine the fitness of the speaker in piety and knowledge.

Pure politics must not be referred to, etc.

Are there any good commentaries on the question of separation of married people?

Canons 1128-1132 deal with this subject. There is a recent dissertation by Rev. Dr. Eugene Forbes, published at the University of Ottawa, "The Canonical Separation of Consorts" which is very fine. The author is the chancellor of the diocese of Saginaw, Michigan. See also *The Jurist*, April 1946, pp.187-238.

Forming Leaders

"Even a hundred times more priests and a thousand times more Religious could not restore our modern society to Christ . . . We who are priests and Religious must admit that we alone cannot solve the problems facing Christianity today. But we must also know that we can form the leaders who will be able to solve the problems, please God, at some later day."
The Most Rev. Edwin V. Byrne.

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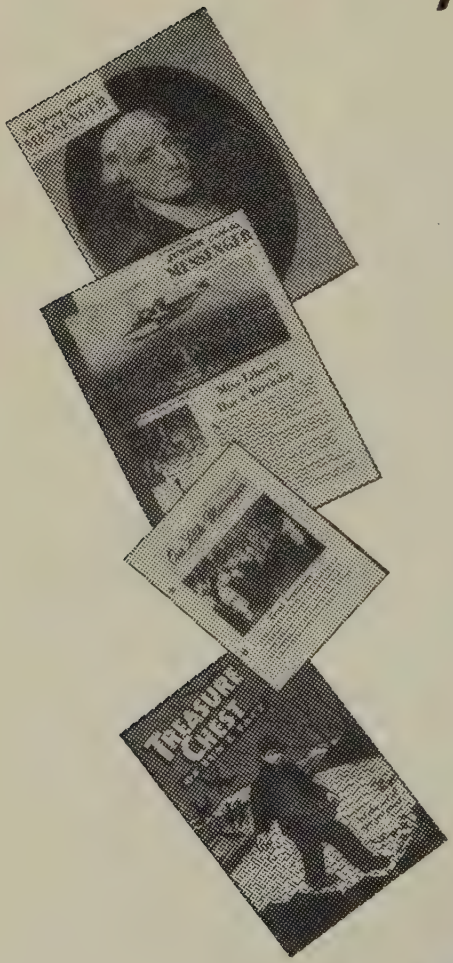

Left, top to bottom:

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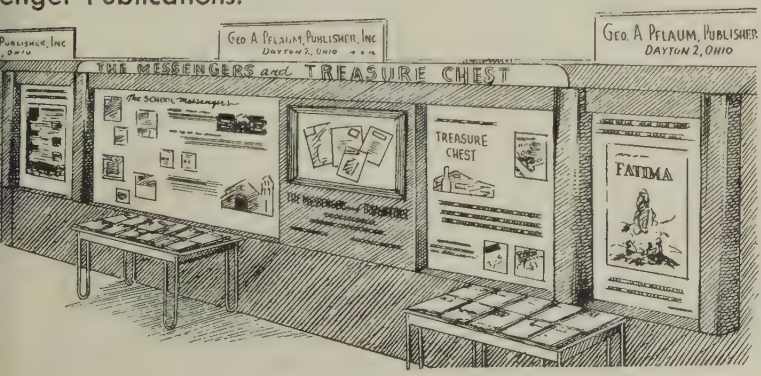

On Spotlighting the Faith

Mr. Russell J. Jandoli

Some tips on parish publicity

TRAVELING through southern Virginia one Sunday morning last year, I stopped at a church in historic Williamsburg to hear Mass. It was the Twelfth Sunday after Pentecost and the sermon centered about the Gospel according to St. Luke, 10th chapter, 23rd to the 37th verse—the parable of the Good Samaritan.

The pastor of the picturesque, colonial-type church delivered a sermon that day which veritably forced the congregation to sit up and listen. In an intelligent, almost ratiocinating manner, he told how the relationship between the Negro and the White in the South should be determined by the parable in the day's Gospel. Steering a middle course, he touched on no social or political controversies; he asked only that the White hold out to the Negro the mercy the Good Samaritan showed the wounded traveler. It was a simple theme, but the priest's dynamic logic made it a very moving, vital one. All of us hearing him that morning were visibly impressed.

The writer, a former newspaperman, is now on the faculty of St. Bonaventure College, New York.

Leaving the church, I thought of how well his sermon would have been received by a Protestant or a Jew sitting in my place that morning. During a return trip to the area, just as a check, I searched newspapers in Williamsburg and nearby Norfolk and Newport News for a notice of that sermon. I had not really expected to find any, and I didn't. Yet here a noteworthy sermon had been delivered and only the comparative handful who were present to hear it were given its message. Doubtless those who needed it most were absent.

We're "Missing the Boat"

The incident, of course, is typical. It is repeated hundreds of times weekly. And it is only one example of how Catholics are neglecting time and time again to grasp the abundant opportunities offered by the press and radio of this country for spreading the faith. Understandable as the situation may be, members of the parish clergy, despite some brilliant exceptions, have as a class been ill-prepared to capitalize on publicity media proffered by newspapers and radio stations. Mostly for lack of "know-how," we have been missing the boat while our Protestant brethren

do a fairly good job of feeding the newspapers news and the radio stations acceptable programs.

For the parish clergy to meet such a challenge certainly does not mean that the Church must go out for high-pressure public relations or publicity in the grand fashion. Hollywood press agentry, already in the bottom drawer of modern public relations, has no place here. But intelligent, dignified dissemination of information is something else. We have in this category such splendid sowers of the seed of Christian truth as the Catholic Information articles and the advertisements sponsored by the Knights of Columbus. As one priest-writer recently put it, "What is preaching the Gospel—the work of every priest —but propaganda?"

Far from being a mere method of diffusing news of interest, public relations, or propaganda, has become a responsibility of the Church in this modern era. In one sense, the peace and progress of the world depend in great measure upon a responsible use of press and radio. We have at hand the means of sharing our thoughts and our ideals with our neighbors and with every other nation. Now, more than ever, Catholicism as the stronghold of truth must share her gift with the rest of society.

Formal Training Not Necessary

But formal education in journalism, though recommended, is by no means an absolute necessity. More than one parish priest has acquired by himself the knack of publishing a worthwhile weekly news sheet or issuing a press release. While this method takes a little time, the fact remains that techniques can be self-taught.

What are some of these techniques?

One such device consists in exploiting the local market first. Catholic Information articles are doing a noteworthy job in this respect, thanks to cooperation from the clergy. But parish priests can easily take up where the articles leave off. In the large Manhattan papers, where space is at a premium, Sunday sermons in St. Patrick's Cathedral and other New York churches are reported regularly on Monday morning. Similar stories in smaller communities have as much chance, if not more, of making the local papers. The parish priest need not take the world for his province. His own community, if not his own parish, provides abundant ground for action.

Recently, I suggested to a newly ordained priest, about to go out on his first assignment as an assistant, that he "bone up" on his journalism. He had, indeed, taken an accounting course in the seminary. Why not pay a little mind to public relations, I asked. Parish social events, I told him, would surely draw more response if someone were there to plan an intelligent

publicity campaign. Special devotions, Communion breakfasts, Holy Name and Sodality meetings and the rest would be better attended and the Word would be spread.

"That's all very fine," he said, "but the problem's been solved before. You know yourself there is always some layman in the parish who is handy at matters like that."

Don't Depend On A Layman

To a limited extent, this is true. But consider, from your own experience, how much more effective publicity could be obtained in routine parish affairs with a more practiced hand at the helm. No business man worth his salt would put his signature to a poorly-written letter, then blame any consequences on his secretary. In the first place, he should know how a good business letter must read. More often than not, publicity men appointed by parish groups are not aware of what they should do, nor can they be expected to know the philosophical or theological implications of certain information. They can easily muddle a publicity campaign, even place the Church in a controversial or poor light.

When a trained man does turn up, often he is ill-inclined to do a thorough job or "just doesn't have the time." How often does the priest "let the laymen do it" only to have the laymen let down on the job at hand. Of course, the layman who can do the job and does it is a valuable asset.

In an eastern city this spring, a friend of mine who was a former newspaperman was asked to write the publicity for a Holy-Name May-Day Rally. With aid from the spiritual director, he did this in a professional, if routine fashion, supplying the local papers with regular releases which reached their "emotional peak" the day of the big rally. The affair was a success. On the following day, the publicity man wrote a story on what had taken place and furnished pictures. When he showed up at the office of the city's newspaper with his material, the editor shook his hand, patted him on his back, and exclaimed that never before had anything like this happened. Never before had any publicity man for a church event written a follow-up story for him! Once the event had taken place, that was usually the end of it. What further need of publicity?

Of course, no publication calling itself a newspaper can afford to bombard its readers for days on end with the news of a coming event and then just not bother to tell them what happened once it had taken place. My friend employed a routine technique, nothing more. Since then, whatever he wants in those local papers usually gets in. Editors know they're dealing with someone on their side. There is no reason why every parish should not have a

priest who can do the same thing, as indeed many already have.

Turning In a "Professional" Job

As a whole, newspapermen and radio managers are an unprejudiced lot. They don't ordinarily care whether they're dealing with Catholic priests or Protestant ministers or Jewish rabbis. But they rate capability high; they don't like to take the blame for the blunders of amateurs. Even the sincerest, most exacting priest can make a slip that would be considered unpardonable to an editor. The best of us can all too easily misspell a word and perhaps think little of it; but a trained journalist, even one with the scantest knowledge of his trade, makes it his business to watch for misspelled names and considers such inaccuracies as cardinal sins.

An editor wants terse sentences, short paragraphs, facts. Effective English to him lies in saying the most in the least number of words. He likes to have his news stories built in the form of an inverted pyramid—with a lead answering Who, What, When, Where, Why, and How, or some of these, and a body that elaborates on the lead or adds to it. In short, he wants the most important part first. And he asks for no so-called "fine writing" — just a simple, clear-cut style that can be understood by a sizable majority of the paper's readers.

On the radio, much of this same technique prevails. It's not difficult, but it does require knowledge and practice.

Acquaintance with proper technique has the added asset of breaking down natural inhibitions. Some people would as soon go before a microphone as plead a case in court or perform an operation. While radio programs are usually diocesan business, parish priests operating on their own are by no means excluded from this means of spreading the Word. A radio manager in western New York State who happens to be a non-Catholic recently told me:

"Every Sunday morning we transmit nothing but church services. Few of them are done well; all of them are Protestant. There would be nothing wrong with this except for the fact that Catholics represent more than half of our listening audience. In our area there is only a handful of Jews; Catholics are the predominant religious group. We would welcome a Catholic Sunday morning program. But so far we've had no one ask us for a second of free time."

The idea that such programs expose the Church unfavorably and are "cheap publicity" is as out-dated as a crystal receiving set. Some programs of this sort undoubtedly have been aired, but they offer only another reason why we should pay more attention to urging our clergy

to "bone up" in the techniques of pastoral journalism. For there is nothing degrading in these matters—any more than there is in, say, a public profession of faith, such as a Holy Name parade or K. of C. field Mass.

John Hinkel, director of public information at the University of Notre Dame, noted in *Our Sunday Visitor* some months ago that while public-service radio time is available to Catholics as well as to Protestants, Catholics are failing to take full advantage of the opportunity and to exploit the possibilities suggested. In several places throughout the country, for example, priests are going on the air with "Catholic News of the Week" talks. To broadcast, a priest in a city parish often need not go outside his parish limits for such a program, always popular, dignified, and easy to do.

The Parish Paper

But radio and the public press are not the only media available to the parish priest interested in improving his means of disseminating information. Consider what could be done with a parish paper—a good one that would be read with the same enthusiasm as the Sunday newspaper, comics, sports section, and all. Yet the typical parish paper, more often than not, is on the level of a high school sheet, and often not that good. In some places, high school students actually write and edit the parish paper. Its readability is low and its make-up, consisting of the usual message from the pastor, a list of contributors, a few notices written in a prolix style, and perhaps some ads, is monotonous and jejune.

How worthwhile this little weekly sheet might be made by the employment of elementary journalistic techniques—use of worthwhile pictorial material, a "proper" but bright make-up, real news stories of parish events written in a crisp style and neatly headlined, dressing up of the message in inverted pyramid form so as to make it readable, feature stories about parishioners, a few Catholic cartoons, and so on.

Now, in addition to this, what definite steps can the parish priest take toward launching a public relations program or improving public response?

The Parish Press Committee

Thinking in terms of local newspapers, religious and secular, here are a few tips. First, if you can, appoint a committee of selected laymen to help you. Call it by any name you wish, but make it a permanent committee with yourself, whether pastor or assistant, as chairman —ex-officio if you wish. In selecting your committee make certain you get someone who can type and someone who can do the leg work of delivering copy, making contacts, and doing research. If you can get reliable

people who can do a job of writing the way it should be done, that will make it easier on you. But they must be reliable.

This permanent committee should meet regularly and work together. According to the size of the parish, they may do all the work themselves or form temporary committees within the various parish groups as these parish groups hold affairs. But the job of the permanent committee is one of contributing public relations.

Secondly, plan your campaign if a coming parish event is involved. If a novena or a bazaar has been decided upon, call on your local editors—some secular papers have church editors—and let them know in advance what copy you will be able to feed them and with what frequency. Set definite dates for the appearance of your stories. Ask editors or reporters assigned to you for suggestions. They appreciate this courtesy and reciprocate by giving full play to your pieces. Such methods save writing copy that won't be printed and assure that what you submit will be expected and will be handled properly. Remember that editors receive dozens of press releases daily if theirs is a daily paper, and there is seldom room for all.

Make Sure of the Buildup

In the writing process, plan your stories so that they will reach an "emotional peak" just before the event you are publicizing. For example, in Story No. 1 announce your event chairman, using a picture if possible; in Story No. 2, his committee; in No. 3, plans; in No. 4, try playing up a special attraction that will induce readers to buy tickets; in No. 5, the last Story before the event, write a "splurge" story angled to get the people to come. By all means, write a follow-up story after the event has taken place. This is most important, as it gives an editor the idea you have his and the public's interest at heart It is also a good idea to drop the editor or his superior a line thanking all concerned for their co-operation.

Regarding the copy, don't submit a "stale" story. If a Sunday sermon is to get into Monday's paper, an advance story should, if possible, be sent to the paper on Friday. This means better play in the paper, as it need not be "squeezed in" at the last moment. As a last resort, slip your story in the paper's mail slot Sunday night. Nothing is so old as yesterday's news. For a weekly paper, of course, you'll have more time. If you submit your story to more than one paper, send first copies to all of them, not carbons, and try to rewrite at least the lead for each paper.

Exploit Every Angle

In gathering material for news stories or in getting ideas, exploit every possibility. Over and above special publicity cam-

paigns for specific parish events, have a continuing one with definite aims and objectives. Keep an events calendar and release publicity well in advance. Use pictures or mats whenever you can. Here is a list of events that make good stories: opening dates, graduation, and other affairs of the parish school; organizational and seasonal opening meetings and elections of the Holy Name Society, the Sodalities, the Catholic War Veterans and other parish groups; Communion breakfasts; novenas and other special services; renovations and building programs; regular notice of services; special honors conferred on the parish clergy; appointment of trustees; Confirmation, Communion; messages from the pastor to the parishioners.

There is nothing sacrilegious about publicizing a novena, for example, if it means more will attend. Therein lies a strong psychological point in parish public relations. Notice of a parish event in the public press often enhances its importance in the eyes of parishioners and they react accordingly.

In dealing with religious and secular papers, it is also important that professional writing techniques be employed. The smallest libraries contain journalism books that can give any novice with priestly intelligence enough information to guide him in writing a professional-type news story.

Remember, the news story is little more than mechanics. Its form is that of an inverted pyramid, with the most important and interesting facts first. This first part, the lead, is developed or augmented by the rest of the story, the body. Sentences should be short—about 15 to 20 words is all right but avoid going beyond this. Paragraphs should contain no more than three sentences.

Put your name, address, and telephone number in the upper left hand corner, and the name of the paper in the upper right. Under this latter, put the date the story was written and the release date—the day you want the story to appear. Start your story about a third the way down the paper. Put the word "more" at the bottom of each sheet of copy and at the end use an end mark—a double cross or the number "30."

The Parish Bulletin

Now how about the parish bulletin?

Since readability depends heavily on what people have been used to seeing, try modeling your bulletin on a regular newspaper or magazine, using some of the techniques outlined above. Appoint a regular staff, with an editor and reporters. Set a deadline and observe it religiously. Use bright heads and a clean, neat format. Include pictures and art work in your layout. Schedule regular staff meetings

and provide, if possible, some kind of an office for the staff members. Play up your coming parish events. Try writing up the pastor's message in news-story form, rather than letting it run as an editorial—one of the last read items, even in a regular newspaper. Bring in parish personalities. Avoid gossipy matter but definitely get names into your bulletin—not especially with dollar marks after them.

Write up genuine feature stories. Interest always runs high with a story about the past, say about some parish event or situation of a quarter of a century ago. This sort of thing helps to bolster what should be one of the aims of any parish bulletin—getting across a parish spirit. The parish paper should not only increase interest in parish events, but also get parishioners to take a livelier interest in parish groups, increase attendance and membership, and create a feeling of comraderie. Provide for adequate circulation of your parish bulletin so that all parishioners get a copy. Send one also to each of the local papers.

These are only suggestions for a useful parish public relations program. It is up to the interested parish priest to take up where they leave off. With added knowledge, sufficient practice, and some incentive, he can assure himself of success in boosting parish programs to their fullest extent and in spreading Catholic ideas.

Life's Uncertainty

What man can pass judgment on man? The world is full of rash judgments. He of whom we had despaired, is suddenly converted and becomes eminently good; another of whom we had expected much, suddenly lapses and becomes exceedingly bad. Nor is our fear any more certain, nor our love either. What any man may be today, the man himself scarcely knows; and if after some fashion he knows what he is today, yet what he will be tomorrow not even he himself knows.—St. Augustine.

Preacher's Notes

A sexton, cleaning up the pulpit after Sunday services, took a peek at the preacher's manuscript. Along the margin were instructions such as "Pause here." "Wipe brow here." "Use angry fist gesture." "Look upward." "Speak solemnly." Near the end there was a long paragraph of texts, opposite which the preacher had marked in capital letters: "ARGUE HERE, THEN YELL LIKE HELL."—David Goldstein in the **Boston Pilot.**

Dear Father—

By a Negro Catholic *An open letter*

IF I speak plainly it is because I am being prodded by love—the love of God, of my faith and its defenders, on the one hand, and by a great love for my people, and a burning, thwarted zeal for their conversion.

I am a Negro Catholic who has known the faith ten years, and yet it seems I have known it always. Like most converts, I am enthusiastic, so much so that it is with difficulty that I refrain from talking of it with almost everyone I meet! And yet, even with those who bring it up themselves, I find that all our discussion suddenly stops when we reach the same dead end: Racial discrimination in the Church.

I have discussed it with many priests, Father. You have told me that prejudice against the Negro and its resultant discrimination are traditional here in America, and so deeply rooted that there is very little the Church can do. Yet every time you say so I seem to hear the devil chuckling slyly up his sleeve, exulting because so many millions of souls are thus resignedly given into his keeping. He has learned that war and persecution, famine and pestilence, long and perilous journeys, loss of health and even danger of death merely serve to fan the priestly zeal in far-off China. Here on our own doorsteps any excuse for negligence will do.

The fact that my people constitute the most easily accessible yet the most neglected of all mission fields is one that most priests will readily admit. Still, after admitting it, you do not seem to draw what is for us the only logical conclusion: *That race prejudice is the greatest masterpiece of diabolical genius for robbing priests and religious of their zeal!* And thus robbing God of souls. Only too often we Negroes see the demon of racial prejudice commanding priests and people to bow down before the shrine of pride and prejudice. And we have seen them acquiesce.

I have heard priests say, Father, that you personally hold nothing whatsoever against the Negro, that to you all men are equal. But, you say, the people of your parish, or the supporters of your school, or perhaps the benefactors of your institution, will not permit you to extend a welcome to my people.

Accounts of such attitudes have even at times appeared in our Negro newspapers; and I have sometimes 'phoned to verify the fact, hoping and praying that it might not be true.

Not long ago, when some of our Negro newspaper reporters sat in at a Catholic interracial group's convention, one of the speakers dwelt upon such things

as the discrimination in many Catholic institutions of higher learning, and the unwillingness of segregated Catholic hospitals to accept our Catholic interns and student nurses. This latter, in spite of the fact that many other supposedly less-Christian institutions accept them willingly.

Such state-owned institutions, you object, are obliged to accept us because we Negroes are tax-paying citizens. But this argument, Father, carries little weight where the Church is concerned. You have taught us that Christ has paid our taxes in His blood. Is not the state, on this score, even less obliged than the Church to give equal opportunities to her children?

"War Against Prejudice"

Following the convention Negro newspapers flaunted the bold headlines, *"Negro Catholics War Against Prejudice In Their Church" !* You can imagine what a standstill all current interest in the Church reached at once. And meanwhile, we colored Catholics were ashamed to face our friends, for they invariably asked: "Why does the Catholic Church make such broad and sweeping claims? It must think the Negro very ignorant."

In one instance, the newspaper was brought to me by a brand new godchild who, you might say, still carried the taste of salt on her tongue. And I had just been telling her that we look upon priests as the representatives of Christ on earth. How angry she was! And how hard I had to pray about it, begging our Lord not to let this little chalice of love be knocked from His hand, when He was so thirsty. I had seen the same thing happen before, and the wound it left has never healed.

I cannot tell you how many times Negro Catholics, and non-Catholics as well, have told me, "It would seem as though the various organs of the Catholic Church would feel obliged to have no part in the wrongs of racial inequality, injustice and discrimination. After all, it is the one Church which boasts of being the only interpreter of the mind of Christ. Why do these organs," these people ask, "make such claims when they don't take the trouble to live up to them? Here, of all the churches, there ought to be an example of right-thinking for the rest. But as it is I should pity our race if it had to depend for its advancement on the Catholic Church."

Such accusations make me think, Father, that Catholic Action is a movement severely limited by some of the very ones who advocate it. As is, I tremble for the faith of those in whose conversion I hope to be an instrument, because unless I tell them that they will find many doors in the Church shut to them, they discover it later. When they do, they ask, "Why didn't you tell me this at first?" If I had, all would have been over then and there. Nor would it have done any good to ex-

plain that "although the schools in this neighborhood will not instruct your children, there is a little mission school way across town somewhere that was built exclusively for you." Such explanations never suffice, especially if the "prospects" are intelligent. It is intelligence, and the ability to weigh the practice with the preaching, the what-you-claim-to-be, that strikes at the very root of it all.

Because of this inconsistency, Father, some of the Church's dark-skinned children call her "Stepmother Church"; and many of them "begin to be displeased with her, because of the things they find in her." Converts cannot be expected, especially in the early stages, to see that such actions do not contradict the claim that the Catholic Church represents Christ on earth, and is governed by His teaching. And when some of them turn away because they cannot make this distinction it seems to me that the last state is worse than the first. You may say that such faith was hardly worthy of the name to begin with. But place yourself, Father, in the position of those who "hunger and thirst after justice" all their lives and whom every indication leads to believe that here at last is a stronghold prepared to satisfy them.

Far more effective than interesting the Negro in Catholic teaching, Father, is the preservation of the Church's ability to rise above savage racial barriers. Surmounting these will do more in a short time to attract and convert the Negro than many missions, and many millions spent in their support.

Compromise Is Wrong

To compromise with right is wrong. Yet God's favorites, those whom He prefers, are the downtrodden ones, the persecuted ones, those who suffer wrongs. And "In the bounds of His creation no one needs Him more than they."

Christ would have turned a deaf ear to those who offered objections, but too often, Father, you who are in authority feel it is not *wise*, not prudent to thwart them. I wonder sometimes if He would remind you: "There is no wisdom, there is no prudence, there is no counsel against the Lord." You say, "After all, we cannot contradict the interests of those who will build this parish, or this school, or institution." And He seems to say: "Unless the Lord build the house, they labor in vain that build it."

Please, Father, for His sake, do not close your eyes to the fact that such human respect is of the devil always, not of God.

And so I close. You are still my Father, into whose hands God has given me. I commit this problem for solution to your goodness.

Respectfully in Our Lord,
Theresa Caver.

Sermon Suggestions

For the month of April ✠ *J. F. Noll, D.D.*

Palm Sunday

April 10

Easter

April 17

Original Sin and Baptism

April 24

If you will recall the teaching of Holy Scripture concerning Original Sin, you will understand why Baptism is not only important, but necessary for everyone's salvation. If we inherited human nature tainted at its source or origin, a soul bereft of that life, without which God could not be united to it either here or hereafter, then every one must go through a re-birth. That is what Christ Himself calls Baptism. Let us consider (1) the nature of Baptism; (2) its miraculous effects; (3) the beauty of the baptized soul.

(1) The word Baptism is derived from a Greek word which means "a washing," or "cleansing," or an "immersing." Many Protestants understand it only as "immersion" and, therefore, maintain that the Catholic practice of "pouring the water" on the head of the person being baptized is not valid.

They give another reason for the immersion method. They say that Baptism represents, according to St. Paul, the "burial of the person and his resurrection." They claim that the immersion of the subject into a pool signifies a burial, and that his exit from it denotes resurrection. But that argument is weak when we consider that a re-birth, or as St. Paul expresses it "the putting off of the old and the putting on of the new," implies a dying to sin and a rising to a better life.

The Catholic Church does not reject Baptism by immersion, provided the one who baptizes uses the proper "form" while immersing the subject, and has the intention of doing that for which Christ instituted Baptism.

But since one needs not be immersed in order to be **washed,** the Catholic Church adopted, for her practice, the method of **pouring** water on the head, because this method alone can be used on all people in all circumstances.

St. Paul baptized while he was in prison and, evidently, there was no pool of water there; he baptized whole families, and it is not likely that he immersed babies. Sick people, dying in hospitals, often call for Baptism, but they cannot be immersed.

(2) The raising of the dead to life is not a greater miracle than the raising of the soul to a supernatural state. St. Augustine says "while Christ raised only a few people from the dead corporally, He raised hundreds from the dead

spiritually." Baptism not only removes Original Sin from the soul of the child, and all sin from believing adults, but it actually confers divine life on the soul. St. Paul calls it "the washing of regeneration" (Titus III, 5); and St. Peter (2 Peter I, 4) speaks of it as conferring divine life. St. Paul also tells us that its effect is to transfer the one who receives it from the "power of darkness to the kingdom of the Son of God's love." This Kingdom is God's Church and, therefore, Baptism enrolls the individual as a member of the Church of Christ.

Jesus Himself refers to Baptism as a "re-birth" (John III, 5) when he says: "Unless a man be 'born again' of water and the Holy Ghost he cannot enter into the Kingdom of God." This text also proves the absolute necessity of Baptism, and of the need of baptizing infants as well as adults. While the text reads "Unless a man," the original, as well as the Latin, reads "unless any one."

Surely not even the infant, tainted with Original Sin, would be entitled to the supernatural bliss of Heaven, into which, according to Holy Scripture, "nothing defiled can enter."

To the one who reflects, the Catholic teaching seems elementary, namely, that if God does not live in a human order but in a divine order, in an order that befits a God, then no person, living only in a human order, can expect everlasting union with God unless he, by some ordinance instituted by God Himself, be elevated from the human to the divine order, from the natural to the supernatural state. This should be easy to explain to your non-Catholic friends, who would readily grasp the soundness of the argument. It is something that has never properly been brought home to them and, therefore, they have never reflected on it.

(3) If the creation of the material world was so great a work of God that the mind becomes bewildered and reels in contemplating its vastness and glory, what must be the investment of the soul with divine grace, reflecting not natural but supernatural beauty, not temporal, but eternal glory!

A little babe is brought into your church and held over a font by a sponsor chosen by its parents. The Sacrament of Baptism is administered, and in an instant a new spiritual world is born within it, incomparably more marvelous than anything in the material universe. God communicates His own divine life to that babe's soul, and so lovable does it become that He adopts it as His child, so that it becomes a "domestic of God," a little brother or sister of His beloved Son.

Saints who were wont to contemplate this marvel have wondered whether one could look upon a soul so clothed in the glory of God and live.

This little child was taken to the parish church as a creature of God and brought home as His child. The mother who looks into the face of that babe so frequently every day should ponder the interior beauty possessed by her child from that day on; and her ambition should be, like that of its own guardian angel, to protect the divine life within it. It becomes the duty of the parents, of course, to see that this child of God will be reared as such, that it will be

taught to pray to Him, and then be formed in a Christian school.

That child has rights of the supernatural as well as of the natural order, and these must be respected, encouraged and realized through the parents. Its supernatural life may lie dormant for six years, just as the life bulb of a lily sown in the earth in the fall lies dormant until spring. But this flower root was planted only that it might germinate into fuller life. So, too, sanctifying grace at the dawn of reason should grow and expand. At that time there is the terrible possibility of sin to destroy the beauty of the soul. Parents and sponsors must do their utmost to prevent that thing from happening.

It is unfortunate that the general impression prevails outside the Catholic Church that we become "children of God" by the very fact of creation. Such a conclusion could not be reached by good logic. By creation we become "creatures," and not "children," of God. Recalling that the offspring belongs to the same order as the parent, no creature can be a child of God unless personally adopted by God, and elevated to a divine plane. If your non-Catholic friends understood this truth—and it should be understood so easily—they would at once perceive how different must be the interior of the baptized as compared to the unbaptized child. Innocence does not spell interior beauty; neither does exterior beauty or loveliness. The beauty of the soul is not visible to the bodily eye, but reason readily endorses the teaching of faith that if by a new "birth," a "regeneration," that divine life is infused into the soul, it is beautified beyond all comprehension.

Baptism

May 1

Baptism was instituted by Christ to confer on the individual soul the supernatural life of which it was deprived at creation, but which it absolutely needs for supernatural eternal bliss.

(1) When God created Adam and Eve He added to the natural life of their souls a life much like unto His own. St. Peter (2 Peter, I, 4) speaks of it "as a participation of the divine nature." When they sinned they forfeited this higher life, because it cannot coexist with sin in the soul. They forfeited it not only for themselves but for their descendants, because Adam was put on trial, not only personally, but also as a representative of the human race. The human nature which the 2,000,000,000 people now in the world have inherited from him was tainted at its source, and this taint is known as Original Sin, which might be defined as the soul's privation of the divine life which though not belonging to its nature, is nevertheless needful if the soul would enter the supernatural glory of God when it returns to Him at death.

In His goodness God provided for the restoration of the supernatural life by the application of the merits of the divine Redeemer through the Sacrament of Baptism. Baptism is, therefore, called by Christ (John III, 5) a "rebirth": "unless one be born again of water and the Holy Ghost he cannot enter the Kingdom of God."

Baptism is so important that,

without it, one could not possibly hope for a state of life in the other world higher than that which is in keeping with the **natural** life of the soul—a state of natural happiness.

God Himself lives in a much higher order, in a divine order, and the creature must be elevated to that order, not at death, but during life, so that he may merit supernaturally by his good works assisted by God's grace.

Baptism is, because of its very purpose, the **first** Sacrament received and it is called the "most necessary" Sacrament because of Christ's own utterance quoted above.

(2) When referring to the Sacramental System we spoke of a transfer of the creature from the order in which he was created to the Kingdom of "the Son of God's love," or from the natural to the supernatural order, and because this transfer is absolutely necessary if the creature would be placed on the way to Heaven, Baptism in case of necessity may be administered by any one who believes in its regenerative power and performs the ceremony correctly. It is necessary for the person who baptizes to do that which the Church requires, and to say **while pouring water** on the head of the person, "I baptize thee in the name of the Father and of the Son and of the Holy Ghost."

It should not be difficult for people to believe that we do not become children of God by the mere fact of creation. By creation we become creatures; by baptism we become **children of God by adoption,** and citizens in His Kingdom. One may live most of his life in the United States, yet he does not become a citizen of the United States on that account. If he has been born in some other country, he becomes a citizen of the United States only when he submits to a formal ceremony of naturalization. So it is with man in relation to the other world. He must submit to a process of supernaturalization, which is effected by Baptism.

(3) The Church requires one or two sponsors for the baptized person and expects them, in case parents should predecease the child, to be interested in the spiritual life and in the religious practice of the one for whom they were selected as godfather and godmother.

Too many Catholic parents select sponsors without any relationship to the duty which they are expected to perform. You need not be told how many children must be reared by others because of the death of one or both parents, because of their separation through a civil divorce and, therefore, how important it is that there be someone obligated to take the place of a deceased or neglectful parent for the proper religious and spiritual upbringing of the child.

Sponsors also fill another funtion. One must believe as well as be baptized in order to be saved. But the infant cannot make a profession of faith. The sponsors, therefore, do it for the child. Because they do make this profession of faith in its name, and promise, also in its name, to renounce Satan and all his works and pomps, it is clear that they have an obligation to see that the child will profess and practice its faith after it will obtain the age of reason.

Therefore always select as spon-

sors only those who themselves are good, practical Catholics, so that they may consistently direct the child and set it the right kind of example.

Sponsors are chosen not merely to comply with the law of the Church, but for the fulfillment of a very serious obligation. They should recognize that obligation and take a delight in filling it, becoming by the seriousness of that obligation "a guardian angel" to the child with which they contract a spiritual relationship.

Do not delay the child's Baptism beyond a week or ten days at the most. The life of the infant is delicate and fragile, and hence there is always danger of it dying without Baptism. But do it also in order that almost from the day of its birth it may become by adoption God's own child.

Then during the six or seven years to follow always think of the child as "full of grace," as innocent and holy as an angel in Heaven. Should it be taken by God during those years be not only reconciled, but happy that it has gone into the everlasting bliss and glory for which it was created, while you and your interests here on earth will be furthered by its intercession.

Still Lots To Learn

He is a good priest but a little too sure of himself. Recently he decided that the nuns in his grammar school needed some pedagogy, some practical demonstrations on how to teach effectively. He informed the nuns that they could expect his visitation and a little firsthand view of how really to teach religion. So he started with those children who were being prepared for their first confession. He did a little brief explaining. Then he said, with an eye on the watching nun—who had been teaching catechism only for thirty years—"Now we'll try it out and see how it works in practice." He pointed at a little girl in the front row. "Let's pretend that you are coming into confession. Say, 'I have disobeyed my mother three times.'"

With a beatific and wholly co-operative smile the little girl bounced to her feet: "I have disobeyed my mother; I have disobeyed my mother; I have disobeyed my mother."

The lesson in pedagogy stopped right there . . . and sister went into her thirty-first year of the teaching of catechism.—**Fr. D. A. Lord, S.J.**

Top Sergeant Gives 'Em Hell

Chaplain Duffy once said that Hell was a subject to be touched very lightly when talking to soldiers; but he added that it was quite ordinary, when he arrived at the barracks for confessions, to hear a stentorian bellow from the top sergeant: "Come up here, you guys, and go to confession! Ye'll all be in Hell next week!"—**Art of Peruasion in Pastoral Theology, by Rev. Henry D. Buchanan.**

Magazines Disapproved

BY THE

National Organization for Decent Literature

April, 1949

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION
CODE FOR CLEAN READING

Periodicals are listed, which

(1) glorify or condone reprehensible characters or reprehensible acts;
(2) contain material offensively "sexy";
(3) feature illicit love;
(4) carry illustrations indecent or suggestive, or
(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

All Baseball Stories
Amazing Detective Cases
American Detective Annual
Art-lac
Art Models
At Ease!
Authentic Detective Cases

Beauty Parade
Best Songs
Best True Fact Detective
Big Song Magazine
Bits of Beauty
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk

Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Detective
Crime Detective
Current Detective
Cutie

Detective Book
Detective Short Stories
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective

Eyeful

Fact Detective
Feature Detective Cases
Flirt
Flophouse News
Front Page Detective
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book

Gag and Cartoon Book
Gal Parade
Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
Good-Time Charlie

Headquarters Detective
Hit
Hi Yi
Howl
Humor, Inc.
Humorist

Indigestible Digest

Joker
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Book Reviews

Alice Meynell, A Centenary Tribute, edited by Terrence L. Connolly, S.J., Ph.D., 1948, Boston, Bruce Humphries, pp. 71, $2.25.

ALICE MEYNELL the fragile lady who appears to have been an exceedingly durable poet, has been honored by a volume commemorative of the centenary of her birth. On that occasion last year Meynell lovers met at Boston College to hear her praises by persons competent and affectionate. The tributes of that evening have been collected and published by Father Connolly, curator of the Thompson Collection, in a thin octavo, excellently simple in format, with the Lytton portrait as a frontispiece. The centenary tributes occupy the first half of the book, the remainder is devoted to a title list of all that Mrs. Meynell has published in prose or verse.

Unlike the often-deadly commemorative publication, this one is quick with enthusiasm each contributor has brought to the task, if task it be to praise the exquisite. Mr. Robert Wilberforce, C. B.E., whose brief remarks open the book, first met Mrs. Meynell at her beloved Rome. The distinguished diplomat warms rapidly to his subject and gives the reader in a series of vivid thumbnail sketches, the Alice Meynell of the idyllic Roman days, the mistress of the most brilliant literary salon of her day, and the often distraught mother of eight, ladling soup to her bairns from "a tureen balanced on piles of books and manuscripts."

I am reminded of a hilarious letter addressed by little Monica to this somewhat impractical genius who was her mother: "Dear Mother: It makes my mind quite feverish when I think of the exhaltation your undergoing . . . Now Mother take my advise and don't be quite so estatic, you'll get along just as well in the world. . ."

The second contributor is Anne Kimball Tuell. Miss Tuell, author of the definitive "Mrs. Meynell and Her Literary Generation" remembers " . . . an old woman frail and remote through deafness. . . a figure of immediate distinction," and this particular which I find peculiarly satisfying—"The voice was a noble contralto, resonant as it rose at rare moments over the chatter of a throng." Speaking of her subject's prose, Miss Tuell notes in it ". . . one sure quality. . . the courtesy of it, its gentleness to lesser people with smaller thoughts and cheaper words."

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"The first quality of her prose," observes Miss Tuell, "is that it is her own. There is a fine privacy of word and vision. The phrase comes fresh, like a new-made thing. She had an amusing horror of literary movements. . . to be forgotten with a batch, she held to be the ultimate literary shame."

Sister Madeleva heads her contribution "Alice Meynell, Poet of My Delight." She might have dedicated it, "For Alice Meynell, with much love," for here surely is no dispassionate treatment of the poet but "praise beyond praise" and with deep affection. She tells us directly that hers is no cold critique of the "only woman ever considered for the Poet Laureateship of England," but a sharing,

np

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a desire to communicate the lovely. And how well she does just that! Sister Madeleva's competence as teacher and critic and her surpassing excellence as poet are too well known to demand more than mention. Her peculiar virtue here, writing of Alice Meynell, lies I think in something beyond bloodless analysis and criticism. It is that curious insight that is sometimes present when two highly individual but like minds meet. It is poet to poet.

Part of Sister Madeleva's tribute is given over to a splendid appreciation of Mrs. Meynell's later verse. In "A Thrush Before Dawn" she observes "the essential Alice Meynell, the poet of the exact and exquisite word, of the elate and classical mood . . ." and "the qualities for which Alice Meynell is unique and of which she is master: the brief succinct statement, the sudden surprising and perfect metaphor . . ." So also for her early verse. I am thinking of her sonnet "Spring On The Alban Hills," in which she speaks so uniquely of Rome. Sister Madeleva has written well and warmly of Alice Meynell. It is not without cause that the two have so frequently been compared. There is hardly a line that she has written of her poetic godmother's verse that might not be written of her own.

Father Connolly, the curator of the Francis Thompson Collection at Boston College and author of the fascinating **Francis Thompson: In His Paths** is responsible for this excellent book. The noted Jesuit has not only edited it and compiled a most useful list of Mrs. Meynell's published work but has

written also an illuminating bibliographical account of her work based on his fruitful study of the Meynell manuscripts.

His Excellency, the Most Rev. John J. Wright, Auxiliary Bishop of Boston, concludes the book by expressing his delight and that of Meynell lovers everywhere, that an occasion so notable in English Letters should have been so appropriately marked. — Eamonn O'Sullivan.

Transformation in Christ, by Dietrich von Hildebrand, Longmans, Green Co., N. Y., pp. 406, $4.50.

HERE is a neat blending of sound theology and sound psychology in a comprehensive treatise which is both realistic and inspirational.

Its theme, "the operation of supernatural life in the sphere of personal morality," makes it highly pertinent to our day. This is not, of course, to deny its eternal relevance any more than to deny the eternal relevance of the Gospel message of which it is in a sense a summary paraphrase. But Dr. von Hildebrand makes us all his debtors in providing just at this time a work which could easily prove a **vade mecum** for all "men of good will." It is not being over-sanguine to see in the rise of so many new groups devoted to superficially various but

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essentially similar apostolates the promise of a general spiritual reawakening. For all such, a deep and sure knowledge of the implications of transformation seems obviously an immediate necessity.

The present reviewer feels that what is sometimes even alarmingly absent is just such a grasp on fundamentals and a consequent substitution of surface-analysis and facile generalizations, wherein sentiment and a vague half-formulated false philosophy of "action" replace the sturdy personal asceticism of traditional Christianity. **Transformation in Christ** can serve as the antidote.

By the way, it is not "easy" reading. Why should it be?—G.J.G.

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The Meaning of God, by Emmanuel Cardinal Suhard, Integrity Publishing Co., New York, 1949. Translated by Rev. Joseph Lamontagne, S. S. S., and Elizabeth M. Sheehan.

IN contemporary France perhaps the noisiest voices are those to be heard arguing over aperitifs in the **Rive Gauche's** Cafe de Flore about the philosophical aberrations of Sartre or the provocative novels of Camus; but the clearest voice in modern France rings from the pulpit of the **Ile de la Cite's** Notre Dame. It is the voice of Emmanuel Cardinal Suhard, Archbishop of Paris, whose recent Lenten pastoral letters analyzing the contemporary scene rank with the finest of the religious literature of our time.

Le Sens de Dieu, ably translated by Father Lamontagne, is a worthy sequel to the now famous **Essor ou Declin**, although one who has carefully examined both the French and English versions is inclined to feel that the context suggests the word "awareness" rather than "meaning" in the title.

The pastoral letter is an indictment, an exposition, an exhortation, and a prayer. As an indictment, it arraigns the tepid Catholicism of our day, the sentimental distortions of the nature of God, and the cloying rotarianism that masquerades as religion. Humanized Christianity and current philosophical fads the Cardinal ascribes to an idolatry of man, which cult considers God either a pious superfluity, or a pallid abstraction paid occasional deference out of sheer habit.

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John Leonard Callahan, O.P., has been appointed editor and will be assisted by John J. McDonald, O.P. Among the contributors of the first number will be Reginald Garrigou-Lagrange, O.P., Barnabas Ahern, C.P., and Sister Timothea Doyle, O.P. In subsequent issues there will be contributions from representative authors of various religious communities, the diocesan clergy, sisters and lay people. **CROSS AND CROWN** will be welcomed by spiritual directors, retreat masters, and all who realize the supreme importance of the interior life.

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Book Reviews

In developing his exposition, Cardinal Suhard proceeds from the fact of the all-pervading godlessness of modern society to an analysis of the true nature of God as derived from Theodicy and Revelation, before indicating the means man must take if he is to find his way back to God.

The return to God by the renunciation of suicidal self-sufficiency is, in brief, the Cardinal's exhortation. Realizing both the immanence and transcendence of God, man must build with humility a true faith, nourish that faith by a vigorous sacramental life, and a return to the wisdom of the Scriptures; and he must recapture the sense of mystery.

The Cardinal's prayer is a prayer for saintly souls capable of answering the challenge of the hour; a prayer for an apostolate based, not on action, but on prayerful action; a prayer for faith based, not upon the sporadic emotional effervescences of Christian individualists, but upon the basic truths revealed by the Most High God; a prayer for understanding suffering considered, not as a masochistic desire to be consumed, but as an ascetic desire to be cauterized and purified.

This letter is addressed to the people of Paris, but its message is for all the world in this hour of crisis when man must find his God—or perish.—Robert Paul Mohan.

Vine and Branches (Volume 1, Vine), by Martin B. Hellriegel, 1948, St. Louis, Pio Decimo Press, pp. 317, $4.00.

THERE are times when even the hardened reviewer gets a jolt that revives his belief in the essen-

tial goodness of book publishers. This is one of them. Notice the price of this book: it was once $4.50; thanks to a generous response to pre-publication notices, it has been possible to bring the price down to $4.00. What is significant is not only that the price has been brought down. Hold on—refunds have also been sent to original subscribers.

The price may even come down again. We hope so, if that will indicate that the book has had a wide distribution.

It is excellent and helpful. Volume I comprises homilies and meditations on the Church Year with regard to the temporal cycle, drawn from the Missal, the Breviary, and the Ritual, and centered on the Holy Eucharist. Volume II will treat of the sanctoral cycle.

The author (and one could deduce the fact) is an active pastor in St. Louis. This work bears the marks of his zealous pastorate. It is eminently practical, clear, simple, inspiring.

The Admirable Heart of Mary, St. John Eudes, P. J. Kenedy, New York, 1948, pp. 365, $3.00.

Letters and Shorter Works, St. John Eudes, P. J. Kenedy, New York, 1948, pp. 338, $3.00.

IT has been said that few saints have written so much as Saint John Eudes. We have here two volumes of his work, one a theological treatise, the other made up of selections from his letters, of which he appears to have written a huge number. In the decree of his canonization, it is stated that

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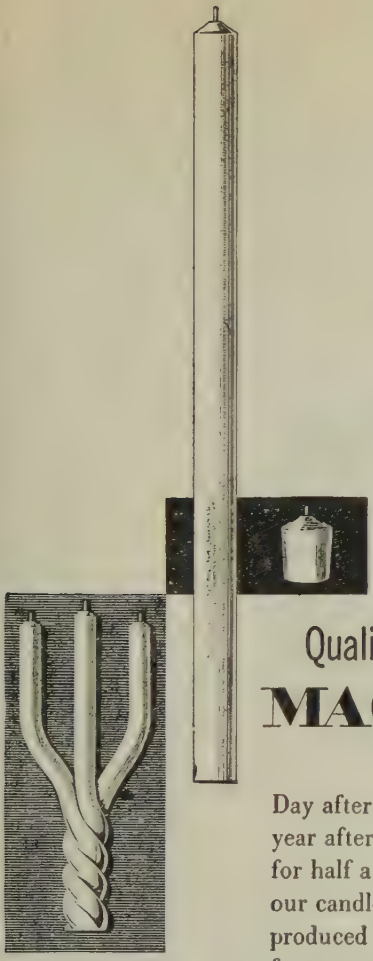
the Saint-author of these two volumes took the initiative in regard to the cult of the Sacred Hearts of Jesus and Mary. He did of course not invent the devotion, but he labored long and hard in advocating it, and in this volume, he sets down his dogmatic foundation for the devotion to the Immaculate Heart of the Blessed Mother. It is an exhaustive treatise in which he appears to have tried to say the last word in the matter and to have come close to realizing that ambition. It is not easy reading, and probably only a professional student will find himself impelled to read all of it, but it is a valuable contribution to the theology concerned, this contribution of the Saint to Mariology. But it is not only learned and theological; it is pious and spiritual as well, and yet avoids the extremes of pietism and sentimentality that disfigure so much of the writing in the field of Mariology.

The Letters are another matter: they are for the most part short letters, at least as given in this volume, and they generally are of a purposely spiritual nature, but they cover a wide range of interests beside those of the directly spiritual order. As always, a man's letters are the best picture of his character and mind and soul, and one can gather a far more personal and direct idea of the character of this great servant of God from these usually unconsidered letters of his. They seem to have flowed off his pen and out of his heart in an endless stream, to all kinds of people, and on all sorts of topics, from the direction of souls in spiritual progress to asking about somebody's illness or telling of one of his own. The great interest of his life in the liturgical worship of the Sacred Hearts gets into the letters again and again, necessarily. On one occasion, he writes to justify the celebration of the Feast of the Sacred Heart, on another he writes to plead with an abbess not to abolish the feasts of the Two Sacred Hearts in her community. His great earnestness, and his absolute submission to the Divine Will, and his deep spirituality in general, get into the text of the letters as they are presented here; but there is little of the lighter phases of life, though there are flashes of humor and wit now and again. At the close of the volume of Letters, among the so-called Shorter Works, there are several remarkable documents from the Saint's hands. One of them is a letter to the Blessed Mother, another is his last will and testament, in which he appears to have regarded the Sacred Heart as peculiarly his own and so, bequeaths it to his institute. But the strangest document of them all is nothing less than a marriage contract with the Blessed Virgin! These are strange-sounding things to our modern spirituality and piety, no doubt, but they burn with most ardent love of God and a flaming faith which we of a colder age might well imitate, even if it must be from afar off.

The translation of the Admirable Heart volume is by Charles Di Targiani and Ruth Hauser, with a foreword by Archbishop Cushing of Boston; the translation of the Letters volume is by Ruth Hauser alone.—F. J. Mueller.



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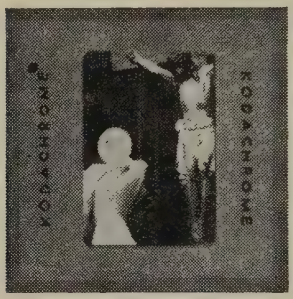

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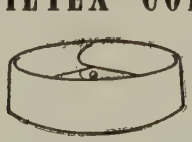

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Continued from page 246

from every state in the Union came letters from both clergy and the laity urging the establishment of a National Bureau of Information, which should have contacts with at least one representative in every parish in the United States—and we would be delighted to have you, the Priest, send in the name of some prudent intellectual. He would receive from the National office answers to slanders which appear in the daily press or in sectarian literature, and would send the same to the editors of the local papers, and to other people who do much to influence local public opinion. The Senators from his state and the Congressman from his district should know something about the organizations from which they hear so often.

That information could be procured from the National office, from **Our Sunday Visitor,** whose press has just recently published a pamphlet entitled **"How to Counteract anti-Catholic Propaganda."**

Of Interest To Military Chaplains

THERE'S a meeting of the Military Chaplains Association scheduled at the Morrison Hotel in Chicago for May 10-13.

This is the official organization of all United States Army, Navy, and Air Force Chaplains on active or inactive duty, representing some 13,000 clergymen.

Father "Bob" White, President of the MCA, is expecting at least

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The Rev. Dr. Robert J. White, to give him his correct title, is himself quite a formidable figure—a graduate of the Harvard Law School, professor of law at the Catholic University, and a chaplain in both World Wars. In this last War, he carried the rank of Rear Admiral.

Cardinal Stritch is expected to address the gathering, as well as the newly appointed Secretary of Defense, Louis W. Johnson, J. Edgar Hoover, and other luminaries.

This organization is certain to become a very powerful influence in the country. We hope our Catholic chaplains will turn out in representative numbers.

Defamers of the Church

THE Converted Catholic Magazine is published by Christ's Mission, Inc., whose address is listed in the magazine as 756 Seventh Avenue, New York 19, N. Y., but seems actually to be at 229 W. 48th Street, the location of the Union Methodist Episcopal Church. The periodical is edited by former Catholic priests, who use as their slogan "When thou art converted, strengthen thy brethren" (Luke 22:32).

Christ's Mission was founded by an ex-priest by the name of James A. O'Connor nearly eighty years ago, after being suspended by his bishop because of drunkenness. Many Catholic clergymen who are relieved of their posts by their

Ordinary's suspension or by an action of their own which automatically terminates their Catholic ministry, have been wont for years to go to Christ's Mission to receive direction in procuring other work. More recently they are employed to assist in editing its magazine or to do field work for it, which is profitable today because of the new organized opposition to the Catholic Church.

The Converted Catholic is sent to nearly every member of Congress and to many thousands of Protestant ministers. Its editors accept offers to "lecture" in places where Catholics are not numerous. On those occasions subscriptions to the magazine are gathered.

The present editor-in-chief is one L. H. Lehmann, a native of Ireland, educated at Mungret College, and seemingly ordained for a diocese in South Africa, because he worked there for some time. Returning to Ireland he was selected to defend Mungret Apostolic College against the Jesuit College at Mungret which, it was alleged, was trying to control the funds of the Apostolic College. He worked on this case in Rome and won a decision which, however, was later reversed.

Shortly thereafter Lehmann left for the United States and appealed to Archbishop Curley to assist him in inducing the late Bishop Barry, of St. Augustine, Florida, to accept him as a priest in that diocese. We are informed by the Chancellor of St. Augustine that Father Lehmann worked at Lake City, Florida, in 1928, and lived at Perry, Florida, until November, 1929, when he entered a civil marriage with a young woman of Perry and fled with her in the parish automobile.

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Black Brethren

WE have been reading a fascinating little volume by Lowther Clarke entitled **Eighteenth Century Piety** (published by S. P. C. K. in London; Macmillan in New York). Clarke, who seems to have read everything Anglican in the whole century, turned up an account of some sermons preached by the minister of the Church of St. Peter, Talbot County, Maryland—one Thomas Bacon.

"My dear black brethren and sisters," one begins, "Think within yourselves what a terrible thing it would be, after all your labors and sufferings in this life, to be turned into Hell in the next life:—and after wearing out your bodies in service here, to go into a far worse slavery when this is over, and your souls be delivered over into the possession of the devil, to become his slaves forever in Hell . . . Your bodies are not your own . . . But your precious souls are still your own."

"You well know," he admonishes them, "that there are many among you so fond of rambling that unless there be some reveling at home they are seldom or never to be found at home at night in their own masters' houses or quarters:—but as soon as it is dark, take the first horse they can get, either master's or neighbour's, and after spending the whole night in reveling or drunkenness, and riding the poor creature about to death, come home by day, dull, heavy, and drowsy, unfit to do any business as it ought to be done. . . ."

As regards punishment, the preacher used the ingenious argument that either it was deserved

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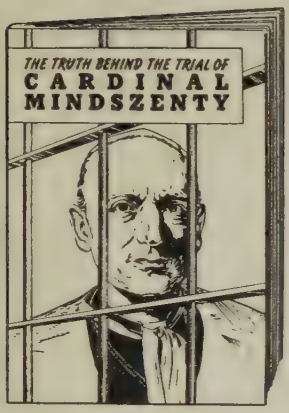

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or not deserved—but if the latter, then it was a recompense for occasions when punishment was deserved and somehow avoided!

To the whites, Mr. Bacon brought home the curious point that Negroes under the skin were the same as the whites themselves. This probably did not go down too well; but Mr. Bacon urged, nevertheless, that the argument of some that their poor slaves were an intermediate species between man and beast was invalid and of no avail.

It also appears that some slave owners were afraid to have their "property" baptized lest they lose their rights over them thereby. To this Bacon replied, **ex auctoritate,** that an express act of the Assembly declared, "slaves when baptized do remain slaves still, so whatever rights or privileges they acquire by being made Christians do all belong to another life." His white parishioners should serve as sponsors, he maintained; the Roman Catholics think it an honor to stand for their slaves.

Everywhere he insists on the need of Christian education for his less favored charges, his own zeal is manifest; but one can feel the cogency of Clarke's conclusion: "The state of things here revealed is sufficient explanation of the fact that, when any opportunity for choice was given, the Negroes almost universally chose a form of Christianity other than the church of their masters."

The Church of England

FATHER Francis J. Ripley has sent us some pertinent and timely statistics on the Church in England and the "Church of Eng-

land" which we think will interest you. We are rather inclined over here to over-rate the latter and perhaps as well to under-rate the former.

Anyway, the official Year Book for the Church of England, 1949, has just appeared and from its pages we glean a sorry picture of that established institution.

Only 1,728,940 Anglicans, or about 4% of the entire population, received Holy Communion at Easter, judging from the returns of 92% of the parishes which reported.

The latest Catholic population is at least 3,500,000, so if only half our Catholics (to take a quite dark view) made their Easter duty, the figure would still be higher than the corresponding figure for Anglicans.

Apparently there are about 15,000 Anglican parishes in England, for, according to the Year Book, the 13,720 which furnished returns represent 92% of the whole. Referring again to the figure of Easter Communions given above we deduce this amazing fact, that the average Easter Communions per parish have decreased to about 115. Compare this with the Catholic figure. We have 1,812 public churches registered for marriages, and 788 chapels not so registered, being a total of 2,600. Divide that into 2,600,000, which would

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probably be a fair enough estimate of the total Catholic Easter Communions, and the result is 1,000 communicants per church —nine times the Anglican figure per parish. (An Anglican parish often includes many churches.)

Baptisms and Confirmations

Very significant is the comparison between the figures for Anglican baptisms and confirmations. Whereas about 530,000 infants and adults were baptized during 1947, only 114,513 were confirmed, and of those nearly 70,000 were women and girls.

The Anglican Year Book itself views with grave uneasiness the serious decline in the Easter Communions it records, as compared with the last pre-war year. In 1947 there were 516,162 persons less than in 1939 receiving Holy Communion on Easter Day, a decline of about 25%. Similarly, confirmations of men and boys decreased in the same period from 71,653 to 45,328, while confirmations of women and girls decreased from 85,974 to 69,185.

Many pages of the Year Book are devoted to furnishing details of what is called "The Church Overseas," but — perhaps significantly—very few figures are given. Amongst those which do appear, however, are those of the Protestant Episcopal Church of the United States of America. The following figures are for the year 1947: number of clergy, 6,443; parishes and missions, 7,740; baptisms: infants, 80,431; adults, 16,468; confirmations, 75,287; Church memb-

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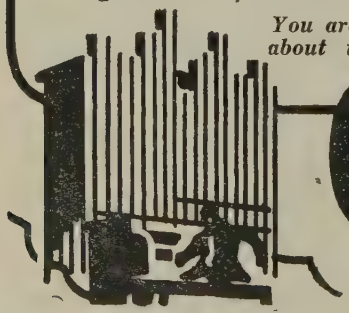

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ers (baptized persons) 2,349,631; communicants, 1,612,090.

The Methodist Church in England

It is interesting, if only for the sake of comparison, to see some general statistics of the Methodist Church in England. Under the general designation of Methodists are included all those religious bodies which owe their existence, directly or indirectly, to the efforts of John Wesley and his brother Charles, both of whom laboured in the 18th century. According to Whitaker's Almanac, there were in 1946 in association with the Methodist Conference in Great Britain and Ireland (at home and abroad) 5,220 Ministers, 49,034 Lay Preachers, 1,147,379 Members and Probationers, 21,103 Churches and 1,068,715 Sunday-school scholars.

From all these figures, says Fr. Ripley, it will be gathered that the Catholic Church is the largest Christian community in England at the present day. It is the only one which is really advancing. England is Protestant now only in an official and legal sense. In practice the people have lapsed into that good paganism, the leading characteristic of which seems to be a complete disregard of the first and greatest commandment of God. Private and public worship have become relics of a past generation and religion is considered, if not exactly as an out-moded superstition, as synonymous with general decency of conduct and observance of the law of the land.

To such a state has "Mary's Dowry" been reduced. With what zeal ought not English Catholics to unite in their efforts to bring back the pagan multitudes to ac-

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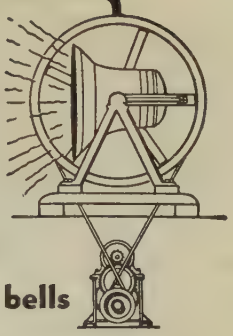

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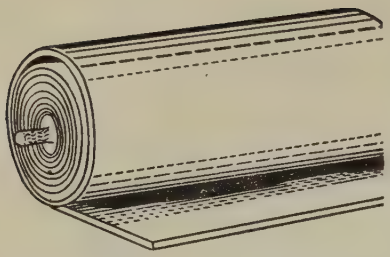
ceptance of the full teaching of Christ: "How grateful," Fr. Ripley adds, "we will be for the prayers of our brethren across the seas, and for any other assistance they can give us in our great task."



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'Lay Missionaries Again'

Editor:

THE problem of the shortage of Sisters to teach in this missionary part of the country saddens and perplexes me more each day. Along with other Superiors of Convents I am repeatedly forced to refuse to accept schools where there is a dire necessity of Catholic teachers. After having gone through this ordeal again last week I was referred to an article published in your magazine sometime ago. The title of the article is "Lay Missionaries Again" by Cornelius McGraw, C. P. and it was published in January, 1947.

This is a very fine article and has given us a glimmer of hope that there is some solution to the problem. We are in hearty accord with the suggestions made. Since the publication of that article two years ago has there been any progress made toward setting up an agency such as is mentioned through which we could procure lay teachers? As you know there is not only a shortage of Nun-teachers but also of lay-Catholic teachers in this section of the country. Any suggestions that you could give us in this matter will be gratefully received.

May God and Mary bless you

and all your zealous apostolic labors!

Sincerely in Christ,
M. J. F.
Fort Smith, Arkansas

We regret to report that, to the best of our knowledge, nothing has yet been done along the lines suggested by Father Cornelius.—Editors.

The Vernacular In Our Liturgy

Dear Father Reinhold:

THIS is the first time that I have personally taken the trouble to send a letter about any article of any issue.

My talents are not great enough to lead a movement, nor to write an article as yours in **The Priest** of February this year. Your arguments are good; hold water; known by most of the people. My seminary training fostered the arguments of Latin, but it also taught us to think. I believe also that all the priests I know with few exceptions would agree with you. Thanks for a mental shaking on this score. Keep it up . . .

Sincerely yours in Christ,
Charles Ruff

St. Peter's Church
St. Charles, Missouri

I was very happy to see the article on the vernacular in the recent issue to **The Priest,** because I am one of those who can't make up his mind about the matter.

Something has to be done about the Mass. The great mass of our people are just not getting out

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Correspondence

of the Mass what we know is there to be gotten. Maybe this is the answer. I don't know . . .

Sincerely,
T. J.

Corrections

Editor:

PERMIT me to point out three errors of fact in the last issue of your excellent publication—all of them under "Currente Calamo":

1. On page 221, you described the secular press as being more or less apathetic regarding the plight of Cardinal Mindszenty. This does not correspond to the facts. The Hearst and Scripps-Howard papers had hard-hitting editorials which by no means confused the issue. Both **The New York Times** and **The Sun** also featured editorials on the subject. Coverage of the situation was very creditable, at least here in New York.

2. On page 227, you refer to "the Brooklyn School Directors" vs. **The Nation.** It's bigger than that. It's the Board of Superintendents of the City of New York —all five boroughs—with headquarters in Brooklyn.

3. On page 233, regarding the 1950 census, the emphasis of the item strikes me as a bit unfair. You "are not too sure of the Protestant position" on a precise religious tally. But my information has it that nearly all the Protestant statisticians, together with the Jews, voted against inclusion of a religious question.

Sincerely yours,
M. J. M.

New York City

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